Catholics and Jews

A STUDY IN HUMAN RELATIONS

By

REV. GREGORY FEIGE

and

The Religion and Culture Subcommittee

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THE CATHOLIC ASSOCIATION FOR INTERNATIONAL PEACE

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TABLE OF CONTENTS

Chapter I. THE JEWS IN THE WORLD OF TODAY.

The existence of the Jewish people has become of international significance. Hitler used anti-Semitism as a political weapon and a deliberate technique to create disunity in the ranks of his enemies Group-hatred is a trap which we must avoid. pp. 1-7.

Chapter II. THE AMERICAN COMMUNITY.

Our democratic principles are derived from the Natural Law and expressed in the Declaration of Independence and the Bill of Rights of our Constitution. Democracy unites us all under the rule of equality and fellowship. We are all God's children. All have been redeemed by Christ; all are *one* in Christ. Division wounds the social organism. Individualism and false liberalism favored group-division. pp. 7-15.

Chapter III. THE CURRENT AGITATION AGAINST THE JEWS.

The fact of anti-Jewish sentiment. One cause is traceable to the wave of Jewish immigration from 1881 to 1920. The Catholic mass-immigration provides a parallel example. Another cause is found in the deliberately fomented anti-Semitism fostered and directed by the anti-Jewish center in pre-war Germany. Vigilance is needed. pp. 15-22.

Chapter IV. THE CATHOLIC CHURCH AND THE JEWS.

Definition of a Jew on historical and practical grounds. The Church's attitude and concern for Jews. Religious bonds between Catholics and Jews. Racial heresy and its consequences. Cooperation between Catholics and Jews. Organized interreligious cooperation. From the spiritual viewpoint the Jews constitute a mystery of faith pp. 22-36.

Chapter V. THE JEW IN AMERICAN LIFE.

The first Jews in America. The mass-immigration of 1881 to 1914. The religious development of the Jews in the United States: Orthodox Judaism; Reform Judaism; Conservative Judaism; unclassified Judaism. Zionism and its problems, divisions and hopes. Jewish philanthropy. Order of B'nai B'rith. The economic development: do Jews dominate our

economy? do Jews control opinion? Jews also are Americans. pp. 36-56.

Chapter VI. THE ARSENAL OF ANTI-SEMITISM.

Some exaggerations. The prejudice of anti-Semitism is based on false theories. Church's condemnation of religious anti-Semitism. Conspiracy theory based on the "Protocols"; these are a fraud and forgery. Are Jews the anti-Christ? Jews and Communism. Marxist influence and leftist leanings. Inferior race theory. False generalizations. Are Jews more criminal? Did Jews de-Christianize Society? Contributions of Jews to art and industry. Jewish patriotism. pp. 56-79.

Chapter VII. THE SIN OF ANTI-SEMITISM.

The Jew as our neighbor and the law of love. Anti-Semitism negates Christian charity. Modern anti-Semitism is anti-Christian and anti-Catholic. Condemned by Popes and denounced by the Hierarchy. Incompatible with good Catholic conduct; it must be overcome. pp 79-88.

Chapter VIII. "SPIRITUALLY WE ARE SEMITES."

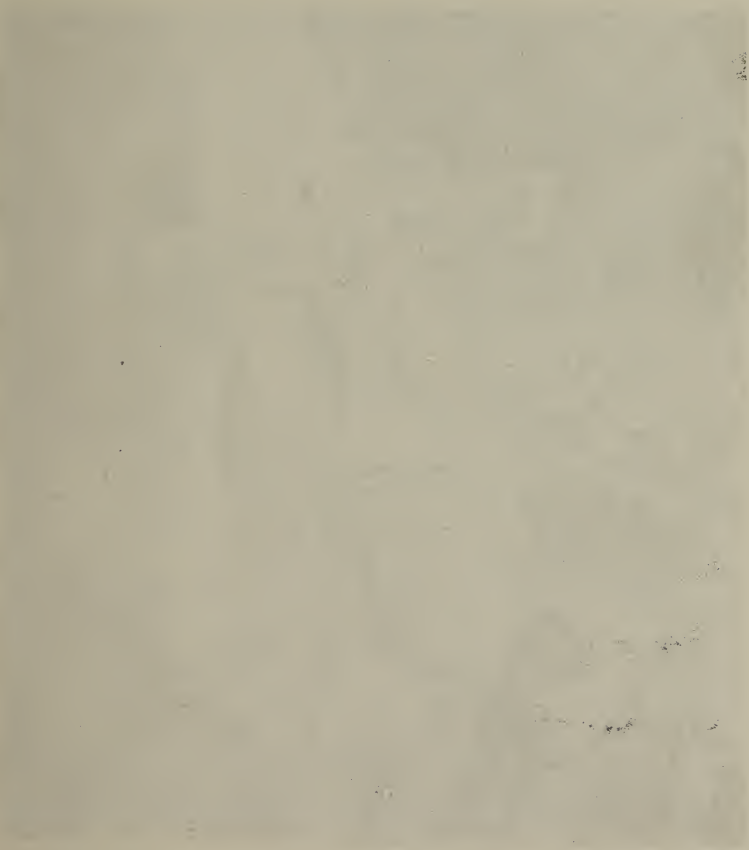
Words of Pope Pius XI. His sorrow at persecution of the Jews. Church and Synagogue have religious ties in their rites and feasts. Passover and Easter. Passover and Eucharist. The Church and the Old Testament. America and the Old Testament. pp. 88-95.

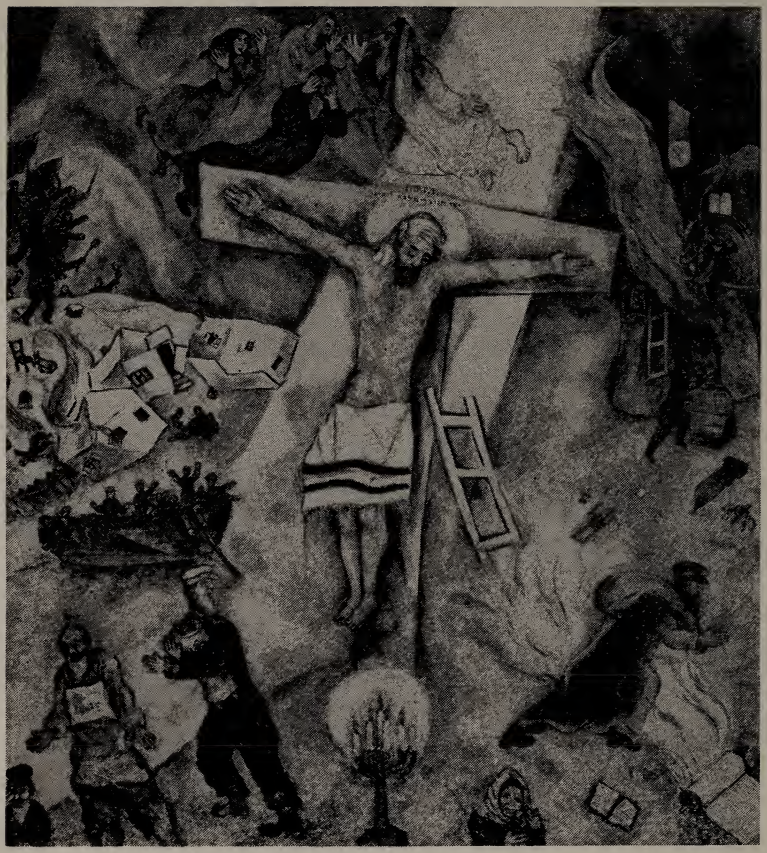
Chapter IX. JEWS *AND* GENTILES.

Uniting for common ends. Need for mutual knowledge to create mutual respect. Constructive action versus destructive criticism. Only the truth can make us free from prejudice. Spiritually, the Jewish Question is one of faith, hope and charity. pp. 95-102.

APPENDICES:

I. Text of the Declaration of the Bishops of Texas and Oklahoma regarding the cooperation with men of various faiths.
II. Excerpts from the COLUMBUS PLATFORM on Judaism in the U. S. A.
III. Text of address from the Congressional Record of March 31, 1944.





Marc Chagall

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1. The Jews In the World of Today

The Jews have long lived in many lands. But today they are a people whose existence has suddenly become an international problem of concern to themselves and to the nations among whom they have settled. However, to consider the position of the Jews simply as a problem for sociologists to ponder over is to misread the meaning of this question in our time.

Whereas the protest by the United States Government against the Russian pogroms in Kishinev in 1905 could be considered a rare precedent, there are today many governments that take official notice of the measures of extermination by which the Nazis attempted to "settle" the Jewish question in Germany and Europe. Governmental Committees have been appointed to deal with the problem of Jewish refugees, while various agencies are drawing up plans for the treatment of this whole question in post-war Europe. But in addition to this the Jews have become an important pawn in the game of power-politics, whereby measures for or against the Jews are decided upon from a political point of view.

In the same way, the policy of stirring up anti-Jewish feeling is looked upon by some nations as a means of bringing about *political* results *in other nations and countries.* For this reason, therefore, it is a very proper subject of consideration for an association to which *all* problems touching upon *international relations* and affecting the question of *international peace* are of concern.

Ever since the Roman General Titus conquered Jerusalem in 71 A.D., destroyed the Temple and forced the Jews to go to different countries, the Jews, as the descendants of the Biblical people of Israel, have not been confined within national or particular geographical boundaries. This is the year which, according to Jewish historians, marks the beginning of the Jewish diaspora (galuth). In Christian countries the presence of the Jew was viewed chiefly through the eyes of faith; he was a living witness to the things described in the Gospels. At least this was so when the Christian religion was the guide and inspiration of the way of life for every family in Europe. When, at the beginning of the 18th century, the ideals of the national state

and the secular or non-religious society made their influence felt, the Jews were looked upon as members of a religious community who could at the same time live as citizens in the country of their birth or their abode. This was so, in theory and practice, in all the countries of western and central Europe. It was less the case in the lands east of Germany and Austria.

UNITED STATES JEWS ARE CITIZENS

The question of considering Jews from any other point of view than that of citizens who enjoy the same rights and share the same duties as their non-Jewish fellow-citizens never arose in the United States. Evidence to this effect we find, for example, in the reply to George Washington, in 1790, to an address, tendered to him by the well-known Hebrew Congregation of Newport, R. I.:

> ". . . The citizens of the United States of America have a right to applaud themselves for having given to mankind examples of an enlarged and liberal policy, a policy worthy of imitation. All possess alike liberty of conscience and immunities of citizenship. It is now no more that toleration is spoken of, as if it was by the indulgence of one class of people, that another enjoyed the exercise of their inherent natural rights. For happily the government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens, in giving it on all occasions their effectual support. . . ."
>
> "May the children of the stock of Abraham, who dwell in this land, continue to merit and enjoy the good will of the other inhabitants. . . ."

It has remained for our times to challenge this doctrine of "inherent natural rights." It was left to the tyrannical leadership of a political group that sprung up in the midst of a highly educated and civilized nation to declare its own citizens of Jewish origin, (even if professing a Christian faith,) to be outcast and without civic rights. This is not the place to attempt the history of Nazi oppression of the Jewish and part-Jewish citizens of Germany, by way of the

slow "cold pogrom" of the economic freeze-out, by the expulsion from the professions, by the forced servitude of manual labor, down to the eventual deportation with its direct or indirect extermination. Suffice it to say that in general the Jews in Germany were denied the most elementary human rights by the Nazi regime.

ANTI-SEMITISM AN INTERNATIONAL WEAPON

It would be a naive simplification to see in the arrogant racial philosophy of the Nazis and in their extreme measures against the Jews only an exaggerated nationalism or an aroused anti-Jewish hatred, signifying only an intensification of the anti-Semitism which had always existed here and there in Europe. The motives behind the destruction of the Jewish inhabitants in Germany and the objectives of these purges were more far-reaching than an irrational emotionalism. The plans in the minds of the Nazis were more ambitious than just to feed the flame of bigotry and prejudice which an occasional or local anti-Semitism would imply. Hitler's purpose in playing upon the anti-Jewish sentiments of the Germans was also political; the effect which he sought was to be worldwide in scope. We have a good example of this in the case of Italy. For a long time Mussolini disdained to stoop to anti-Jewish agitation in his own country, for the sufficiently cogent reason that there were but few Jews in Italy, all of whom, moreover, lived peacefully side by side with their fellow-Italians. However, Hitler's foreign office "experts" soon convinced the Duce of the political advantages of an anti-Semitic "policy." At that time Mussolini pressed his campaign against Britain with vigor and gusto. Through diplomatic efforts a truce was eventually arranged in this paper- and radio-war. But from his attacks against the British the Fascist leader changed to attacks against the Jews in Palestine. Thus he was able to continue to pose as a friend of the Arabs and a protector of Islam, and also in his damage to the British cause in the near East without breaking the letter of his agreement with Great Britain. His official anti-Jewish attitude had furnished him with an extra weapon in the arena of power-politics.

FALSE HOPES

The rantings against the Jews which could always be found in the public speeches of Hitler and his principal henchmen did not just represent the venting of a personal spleen; they were rather a well-calculated effort to sow the seed of suspicion and discord among all the peoples of the world, even among his own allies. But mostly they were aimed at the rank and file in the countries of his enemies, especially at the anti-Semites among them. It cannot be doubted that Hitler always believed them to be a powerful psychological weapon against his opponents, and his use of them up to the last proved that he counted on the effectiveness of that weapon. Thus Hitler said, as late as January 30th, 1944: ". . . this present struggle will within a few years open the eyes of the people about the Jewish question and vindicate the Nazi answer to it and the measure taken to get rid of its as abvious and well-worthy of imitation." He even warned his opponents that millions of war prisoners then in Germany would become propagandists for this Nazi doctrine after the war.

Forewarned is forearmed. It is a matter left entirely to our own intelligence, wisdom and patriotism to recognize in the fomentation of anti-Jewish feeling a temporary wave of bigotry such as other religious groups, especially Catholics, have experienced (to say nothing of the ever-present race antagonism against the Negroes), or to see in it something much more dangerous than that; namely, a deliberate attempt to poison our minds for the purpose of achieving internal discord and disunity.

JEWS AND LOYALTY

This international aspect of the problems of Christian-Jewish relations has perhaps not been sufficiently noted by many Catholics. It should be remembered that the presence of the Jews in many lands is in some respects similar to the presence of the Catholic Church and people of the Catholic faith in many lands. We know that it is a frequently used, if outworn, argument of anti-Catholics that the universality of our faith and the central authority of the Pope demanding our spiritual obedience constitutes an allegiance to a "foreign

potentate," which makes the civic loyalty of Catholics a matter of doubt. We rightly resent such a slur on our patriotism and character, because we know and we can prove that our faith is in no way a hindrance or a limitation to any duty we owe to our country. Similarly, the Jews, in their credal or cultural fellowship, in no way need be inferior to their fellow Americans in the fulfillment of their civic duties. This in spite of the fact that they are keenly aware of the bond of close fellowship with their persecuted brethren abroad. A subtle assumption which infiltrates many minds when Jews plead for Jews, is that they do not really belong to our American community but are a group without genuine roots, a people apart and "unassimilable," and that they must be so considered by other Americans. The American who would so classify the Jews as outsiders has thereby betrayed the principles of his own Constitution to which he so often "swears allegiance." Perhaps without realizing it, the American (and Christian) who falls into this mental trap has made himself a willing tool of the protagonists of the blood-myth or the Nazi race-theory. Subconsciously he has already accepted the Nazi view of the Jews, and it will be merely a matter of time until he also adopts the Nazi method of dealing with the "Jewish question." The noteworthy part of such an attitude is the unawareness of the anti-Semite that he is really the *victim of a deliberate technique* of a defeated enemy who desperately strives to win sympathizers and to create disunity.

GROUP-HATRED A TRAP

The Catholic who would permit himself to drift into an acceptance —even a tacit or unconscious acceptance—of the racist viewpoint, by placing the Jew in a category inferior to the non-Jew, is a sort of munition worker for the enemies of his own church. If the Jew is suspect, not for what he does or has done, but simply *because he is a Jew;* if we despise him because being a Jew, we impute to him a low character; if we dislike him because we dislike *all* Jews—then the racist heresy, with all its anti-Christian and anti-human consequences, has definitely triumphed in this respect over our Christian principles and our American ideals. All that remains to make the picture com-

plete is the adoption of the "Aryan" jargon or terminology by which the Jews are declared to be a "guest people," strange and foreign to our own, and within the national community by sufferance only.

The events in Europe have clearly shown that it is not the Jew alone who is the target of the attack by the "superior race" or the "better class" citizen. The blow may be aimed at the Jews, but it is the Christian who is really struck. It is Christ who is hurt, because the people from which He sprang is made responsible for the sins of a dechristianized world. Germany and Austria provide ample evidence of the fact that the persecution of the Jews is followed by a savage assault on the Christian Cross as the symbol of a "Jewish" religion. Innumerable attacks against churches and church property and against priests and nuns as well as against many courageous faithful bear witness to the fact that the attitude of racial superiority does not stop with the persecution of the Jews but continues against the followers of the "King of the Jews" and is ultimately directed against all human dignity. To this heresy, with its incalculable destruction of religious and human values, race-prejudiced Christians help open the floodgates which protect their own lands, and allow themselves to be carried unresistingly down the stream of the muddy waters of anti-Jewish sentiment. The realization of their own danger will come too late once the current has swept them into the whirlpool of an aroused and irrational emotionalism.

IDEALS MUST BE PRACTICED

The work of reconstruction and rehabilitation of a ravaged post-war world can be effectively accomplished only by men with clean hands and a *sincere* spirit of cooperation. If peace is the work of justice then harmony is the work of love. And love is of necessity the hall-mark of every true Christian. Above all the Catholic Americans who, through their leaders in the American hierarchy joined their fellow-citizens of the Protestant and Jewish religions, in an identical declaration on the fundamental principles on world-peace, should above all honor and observe the second of the seven points which states: *"the dignity of the human person as the image of God*

must be set forth in all its essential implications in an international declaration of rights, and be vindicated by the positive action of national governments and international organizations. States as well as individuals must repudiate racial, religious and other discrimination in violation of those rights."[1] We will not be in a position to ask of others to do what we ourselves contradict by our acts or condone by our silence, while paying lip-service to the doctrine of the rights of the individual. It is only when we have *all* learned to accept our neighbor, with all his differences and his faults, as a fellow-human and a fellow-citizen, equal by nature and possessing equal rights, that we can truly make a real contribution to the reconstruction of the post-war world as Christians and Americans.

2. The American Community

We are all Americans. That is to say, we are all members of the community called, THE UNITED STATES OF AMERICA. Whenever we wish to hark back to fundamentals, from the point of view of the unity and equality of our national membership, we simply use the first words of the Constitution. We say: *"We, the people of the United States."* We do not qualify the word people.

It may be denied by some that the framers of the Constitution had the unqualified term in mind when they wrote that document. It is even possible to show that some of the founding fathers wished to make certain restrictions which might have excluded some individuals or group members from becoming Americans, denying them thereby the rights, privileges and duties attached to that term. Such exclusions were not made. They would not have been consistent with the purpose and the spirit of the Declaration of Independence which preceded the framing of the Constitution. For the representatives of the thirteen states were gathered ". . . in order to form *a more perfect union. . . .*"

In order to form a union, or to make one out of many (*"E Pluribus Unum"*) it was not enough merely to join together the original

1) *"The Pattern for Peace."* Identical statement with separate preambles for each religious group. C.A.I.P., Washington, D.C.

States; the principal had to apply also to the individuals who had risen against the oppressive measures of an unjust government. A unity with a new and better basis than the old, which had proved unsatisfactory and irksome was sought. In the classic phrasing of the Declaration: "it had become necessary in the course of human events to separate the political bands." The reason for this separation was then set forth clearly; and with equal clearness the basis upon which the *new* union should be built, and the *better* unity should be achieved was described. "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness."

What holds us together in this new unity of the nation formed in 1776 is the bond of a common interest to live under the protection of guarantees which tell us that our elementary rights are *inalienable,* i.e., that they cannot be taken away from us by any earthly power; and that *all of us* individually possess and share these rights.

In the history of man's struggle for freedom from the arbitrary rule of man, the Declaration of Independence and the Virginia Bill of Rights represent an important milestone.[1] The equality of all men before the law; the people as the instrumental source, control and limitation of all governmental power; the welfare of the people as the aim of all governmental laws; all these constitute political successes of no mean order for the governed. It is on the basis of these political principles as expressive of the natural law that this nation was founded; it is this political philosophy derived from the natural law which holds it together and which alone can hold it together.

THE NATURAL LAW

That the nature of man possessed "rights" by divine endowment was considered a "self-evident truth" in the days of Thomas Jefferson. Unfortunately this is no longer the case today. There are millions of Americans who seem to be unaware of the fact that by ignoring or denying the relationship between the individual and the

1) See: Background of the Declaration of Independence, by Richard J. Purcell, in *"Democracy: Should It Survive."* Bruce, Milwaukee, 1943.

Creator, i.e. God, they also deny that man has any rights "by nature." This means that they must perforce deny the existence of any natural law as the basis[1] of all law and all government. In that case laws become merely the expressions of majority decisions which a changing majority-opinion can alter and which are not of necessity tied to any inner convictions that reflect the eternal law of God. In other words, unless we derive laws from the natural law, from a nature which is not man-made or man-dependent, we make it possible for man to change and even to remove those "rights" which are supposed to be inalienable.

AND HUMAN DIGNITY

On the other hand, all persons who believe in a Divine Creator, be they Jews or Christians, find in their natural rights the *essential guarantees* for their civic life and liberty within the nation. Today we speak more frequently of the common bond of fellowship based upon the dignity of man. This has reference to the worth and sacredness of the human personality. As stated above, this worth is intrinsic; it is independent of society, since no human being confers this dignity on us and no person lacks the inborn dignity which is inseparable from membership in the human race. It has been well expressed by the philosopher Jacques Maritain:

> "Whenever we say that a man is a person, we mean that he is more than a mere parcel of matter, more than an individual element in nature, such as is an atom, a blade of grass, a fly or an elephant. Where is the liberty, where is the dignity, where are the rights of an individual piece of matter? There would be no sense in a fly or an elephant giving its life for the liberty, dignity, or rights of the fly or the elephant. Man is an animal and an individual, but unlike other animals or individuals. Man is an individual who holds himself in hand by his intelligence and his will. He exists not merely physically; there is in him a richer and nobler existence; he has spiritual super-existence through knowledge and through love. He is thus in some fashion

1) . . . The immovable and unshakable rock, the moral law, which the Creator Himself manifested in a natural order, and which He has engraved with indelible characters on the hearts of men."—Pope Pius XII.

a whole, not merely, a part; he is a universe unto himself, a microcosm in which the whole great universe can be encompassed through knowledge; and through love he can give himself freely to beings who are, as it were, other selves to him. For this relationship no equivalent is to be found in the physical world. All this means, in philosophical terms, that in the flesh and bones of man there lives a soul which is a spirit and which has a greater value than the whole physical universe. However dependent it may be on the slightest accidents of matter, the human person exists by virtue of the existence of its soul, which dominates time and death. It is the spirit which is the root of personality."[1]

DEMOCRACY

It should not be thought that these ideals, which are really implicit in the opening words of the Declaration, and the "we, the people" of the Constitution are not so understood and recognized by the man in the street. He may not be able to clothe his ideas in the language of learning or philosophy. He demonstrates his belief in a more direct manner whenever he addresses his fellow citizens as—"buddy," or "pal," or "brother," or "sister." At bottom, this is but a claim of equality and a bid for fellowship. It implies an attitude which is prerequisite if we are to achieve the brotherhood of man.

IS FELLOWSHIP

To see in every other American a fellow creature, a human person, who is entitled to our respect and to whom we concede the rights due him by virtue of being what we are, an American, is indeed the essence of good Americanism and true democracy. His class, his creed or his color, his ancestry or political affiliation add or subtract nothing to his being "an American." The law of the land and the supreme guarantee of the law, the Constitution, establish all Americans as equals.

1) Jacques Maritain: *The Rights of Man and Natural Law.* Scribner. N. Y., 1943, p. 2 and 3.

AND EQUALITY

The equality of all nationals of the United States of America provides the basis of our unity. As a nation we are like a living organism where all parts work for the preservation of the whole notwithstanding the self-end of the individual. Nothing brought this out more forcefully than our common duty to serve the nation as a whole in war time. Even a glance at the men and women in the service of their country reveals the reality of this equality. As far as the principle is concerned, that is; for the natural inequalities are also apparent. Indeed, the classifications of Draft Boards, from 1-A to 4-F, bear witness to the existence of a number of differences among individuals of similar age-groups and similar environments; differences which often enough betoken a natural gift or handicap by birth. Whatever the branch of service, whatever the rank of the individual, the ever-present feature is the obligation for all to perform the assigned service to the best of their ability. Wherever any habitual group-consciousness may have blurred the vision of this basic American fellowship, the actual war situation has always quickly restored truth and clarity of perception. A visiting observer in the New Guinea theatre of war, for example, was moved to say: "Our soldiers have stopped thinking of their companions as white or black, Christian or Jew, Irish or Italian . . . men are judged solely on their courage, humility and willingness to sacrifice for the common good."[1] This is more than to say that men are judged by their soldierly qualities, or that there exists a comradeship of arms; it is not only a question of being good soldiers, it is also a question of being good Americans. A similar observation is made by a reporter from the former European theatre of war. "Nothing matters in the actual battle line but the war itself. All men are buddies, all men are equal, all men—colored, white, Jew, Gentile, Pole, Australian—are simply members of the human race in the great democracy of the battle zone."[2]

ALL ARE GOD'S CHILDREN

The principle of mankind's equality is supported in even greater

1) Moritz A. Gottlieb, of the Jewish Welfare Board—USO, N. Y. Times, 1/7/44.
2) Anne O'Hare MacCormick in the *N. Y. Times Magazine,* Nov. 12, 1944, p. 42.

measure by the tenets of the Christian faith. Alone among the religions on earth the religion of Christ is all-inclusive. From Adam our first parent whom God created in His own image and likeness, we have inherited our human nature. We have also inherited his sin, the original sin, with its consequent weakening of our reason and will. Through God's intervention, the belief in and the worship of the true God was entrusted to the Patriarchs Abraham, Isaac, and Jacob and their descendants, the Israelites. The law of Moses enshrined the revealed doctrines and the precepts and thus preserved the faith. However, it was all focused, by prophecy and expectation, on the Messias, the Promised, the Anointed, the Christ. With the appearance of Jesus as the Christ and the promised Messias, this special protection for the safeguarding of the true worship of God came to an end. In the words of St. Paul: "Before the faith (of Jesus Christ) came we were kept imprisoned under the Law, shut up for the faith that was to be revealed. Therefore the Law has been our tutor in Christ, that we might be justified by faith. But now that faith is come, we are no longer under a tutor. For you are all the children of God through faith in Christ Jesus. There is neither Jew nor Greek; there is neither slave nor free man; there is neither male nor female. For you are all one in Christ Jesus."[1]

ALL ARE REDEEMED BY CHRIST

The Catholic Church, the institution founded by Christ to keep and spread the truths revealed by God, especially as chronicled in the Old and the New Testaments of the Bible, has always acted on this principle of fundamental equality. Salvation through faith in God, and in Jesus Christ as the son of God, who gave His life on the Cross for the sins of all mankind, has always been presented as a possibility and a necessity for all: rich and poor, ignorant and learned, prince and pauper, Jew and Gentile. To God and His Church they are all souls, worthy of and welcome to salvation. There can be no preference, there can be no exclusion. The love of Christ and His Church

1) Galatians, III, 23-28.

is as impartial as death and it is equally inclusive. For love is *the* commandment of the Church: love of God and love of neighbor, which Christ made equal in obligation to the supreme law of the love of God. "For all the law is fulfilled in one word: Thou shalt love thy neighbor as thyself."[1]

ALL ARE ONE IN CHRIST

To the Catholic who understands the doctrine of the Communion of Saints and the Mystical Body of Christ it cannot be a matter of surprise to see in his community people from all classes and from all corners of the globe. Being familiar with the activities of the missionaries in all lands and all climes he understands the word of the Master: "Go into the whole world and preach the gospel to every creature."[2] Hence, every instructed Catholic will admit that all human beings are equally capable of receiving the grace of faith and that all are invited to become members of the visible Church. The only exclusions from receiving the faith and grace are self-exclusions, either by a denial of faith or by an unwillingness to cooperate with God's grace.

WOUNDS OF DIVISIONS

These secular and religious ideals of equality form the background for Catholics in the United States. Looking around they find themselves, however, living in a world which is more conscious of its divisive features than its unifying equality. It has become a commonplace to classify people according to origins, affiliations, external characteristics, etc., and to ignore that which is common to others and ourselves, that which brings us and keeps us together; instead we often emphasize that which separates us and keeps us apart. Any community which strives to operate as a community will find that cooperation is impossible unless the fundamentals of equality are made the basis of common effort. For every community is a living organism and like any other living thing, it is weakened or wounded by

1) Galatians, V, 14.
2) Mark 16, 15.

anything which cuts into or tears apart its organic tissues. This is so in the case of the smaller local community and this is so in the case of the national community, where it must affect the welfare of the entire country.

LIBERALISM, TRUE AN FALSE

The development of America's population as a group, or social unit, was influenced by the liberalistic ideology of the Enlightenment which culminated in the French Revolution with the slogans of liberty, equality, fraternity. But unlike the interpretation given to these ideas by the leaders of the French *Commune,* the patriots of our own revolutionary era, particularly Jefferson and James Wilson of Pennsylvania, did not understand liberty as a liberation from the law of God. They rooted their ideals of liberty in the firm and fertile soil of the acknowledgment of God's moral law, which must always limit the freedom of every man's action. To think, talk or act as one pleases has never been anyone's liberty, but is always limited by the moral law and the civil law insofar as it is the concrete expression of the moral law. For even the Bill of Rights does not give anyone the liberty to utter blasphemies or libel. Personal, physical *liberty,* social and political *equality* and the *fraternity* of the "good neighbor" spirit among the earlier settlers have been the traditional American version of the motto of the first French Republic. During the early part of our nation's history, when three-fourths of the population lived on the land, this spirit of equality and fellowship had less difficulty in exercising its influence on the lives of the people. However, after the Civil War, the progressive industrialization of our economic life, the rapid growth of our urban population, the opening of the West, the ever-expanding network of transportation, the tremendous upsurge of finance capitalism with its *laissez faire* policy, the rise of labor unions, and many similar developments, brought a host of grave problems in their wake. These problems had one thing in common: they emphasized and deepened the existing inequalities of the people.

GROWTH OF GROUP-DIVISION

The population found itself more and more divided into opposing groups of capitalists and workers, of employers and employed, of native-born and immigrants, and into many similar categories indicative of a fundamental and widespread lack of social justice. In addition to these ever-increasing divisions among the American people there was always the difference of the three religious groups, of Protesants, Catholics and Jews. The Constitution did indeed assure to all freedom of conscience and the possibility of practicing their faith, but the free exercise of religion in any but the locally accepted denominations was more often than not a matter of a hard and bitter struggle. Inevitably this compelled in the individuals concerned a constant awareness of belonging to a separate section or a different group than the older members of the community. It is not astonishing, therefore, that the outbreak of World War II found us Americans, as a nation, deeply ond openly divided into all kinds of factions, differing on social, economic, ideological and political grounds. People had become much more conscious of group-allegiances and were more active as members of some minority-organization, than they were on fundamental national issues. We had indeed strayed far from the original simple and unifying doctrine of equality and fellowship as expressed in the Declaration of Independence and the Constitution. The peril of eventual civil strife, if not disintegration, cannot be ignored in such a situation. Fortunately, the realization of the common danger confronting us and the nation at the sudden attack on Pearl Harbor bound our people together again, and more closely than before. Yet, the danger that lies in the evil of group-opposition itself has not altogether disappeared. In some instances it might even be said to have become intensified. This is particularly so in the case of the antipathy or ill-feeling against the Jews, from which situation our enemies hoped to derive tangible benefits.

3. The Current Agitation Against Jews

In many parts of our country there seems to be an uneasiness among the population regarding the rise of bigotry. Many signs point

to an increase in anti-Jewish prejudice. Even if we discount exaggerated descriptions of anti-Jewish acts by "journals of opinion" and the alarmist views of some groups, there remains evidence enough to warrant a word of warning and a plea for greater vigilance. The fact that legislation has been and is still being proposed, in State Legislatures and Congress, that a number of national and local committees have been formed to study and recommend measures on racial and religious discrimination, at least demonstrates the reality of the problem.

AN ARCHBISHOP'S WARNING

At any rate, it was considered of sufficient gravity by the Archbishop of New York, the Most Reverend Francis J. Spellman, to induce him to utter a public word of caution and counsel. In the *American Magazine* of March, 1944, this prelate wrote an article under the blunt title: "Bigotry is Un-American." In giving his reasons for writing the article, the Archbishop said: "I feel that bigotry, like a cancer, is spreading through our nation. . . ." Archbishop Spellman had but recently returned from a pastoral visit to all the fighting fronts, where the soldiers, who were "men of all racial origins and of divers religious beliefs," were lifted above disunion by patriotism and common interest. On the home-front, however, the Church-leader described things as being "tragically different." He points out that "one of the things that has taken place has been an increase in the prevalence of bigotry, evidenced by what has occurred in many parts of the country. Race-riots, assaults and brutality on individuals because of racial and religious differences, desecration of synagogues and churches, attacks on our foreign-born, are all tragic symptoms of the disease."

JEWISH IMMIGRATION

This disease on the body social is not self-generated or a topsy-like phenomenon. Like every disease it has its cause or causes. As far as antipathy to the Jews is concerned, we can discover two sources giving rise to irritations and ill-feeling. The first is sociological. The Jews,

as a recognizable group, are comparative latecomers in the United States. The year 1881 marks the beginning of their mass immigration to this country. From then on an average of 80 to 90 thousand Jews per year arrived on these shores, practically all of them from eastern Europe and most of them from Russia. They sought a haven of refuge from oppression as well as liberty and prosperity in the land of promise. For more than thirty years, until the outbreak of the first World War, they constituted roughly 10 per cent of all immigration. After the war, under the quota restrictions, Jewish immigration declined to a few thousands of admissions annually. Only when Hitler's pogroms began in Germany and Austria was the figure raised again to a higher level.[1]

In other words, two and one-half million Jewish immigrants came to this country within a period of sixty-odd years, that is, within the span of a single memory. This means that the usual problems pertaining to group-immigration have affected all persons who are today above voting age. The second generation of Americans, those born of immigrant parents, are apt to forget that conditions were not always what they are in our own days. The economic problem, i.e., the fight for bread, the educational difficulties, i.e., the struggle to learn to speak the language, the social differences in traditions and customs, the political strife, all these not only confused and bewildered the newcomers, but frequently produced a kind of estrangement between parents and children.

FIGHT TO MAKE A LIVING

Even more significant are the surfaces of friction that developed with the rest of the population, which the struggle for existence, politely called adjustment and integration, made inevitable. In this

1) The numbers of immigrants and Jews admitted into the United States are given officially as

1937	out	of	23,508	admissions,	11,120	were	Jews
1938	"	"	42,685	"	19,408	"	"
1939	"	"	56,347	"	43,274	"	"
1940	"	"	49,295	"	36,795	"	"
1941	"	"	34,661	"	23,551	"	"
1942	"	"	28,781	"	10,608	"	"
1943	"	"	23,725	"	4,705	"	"

respect the problems of the Jews were not very different from the problems of the Irish immigrants over one hundred years ago. The immigration of that time also was a real mass-invasion consisting of Irish and German immigrants, the great majority of whom were Catholics. While the German settler moved quickly to the West the Irish immigrant preferred to stay in the larger towns of the East. A few figures will help to give a picture of the extent of this Catholic invasion. In the decade beginning with 1830, there were 600,000 admissions; in the following ten years period the figures rose to 1,700,000, and for 1850-1860 the number reached 2,600,000. Considering the smallness of the population at that time the number of Irish immigrants was far higher in proportion than the number of Jews admitted in the decades succeeding the year 1881. Then as now, the local and native population found itself suddenly overrun by "strangers" and "foreigners"; newcomers who not only swelled the low-wage labor market but whose social surroundings and different cultural background set them apart as "foreign" groups.

CATHOLIC PARALLEL

Among the earlier immigrants the Irish of the shanty-towns caused much unfavorable comment in their communities; among the later arrivals the dwellers of the ghettos and the slums (such as the lower East Side in New York) stamped them as a people low in the social scale. But common to both was the nativist opposition and the hatred aroused on the grounds of religious prejudice. Here the Catholics suffered far more in their time than Jews have from any manifestations of anti-Semitism in the United States. The destruction of churches, burning of convents, riots and bloodshed were some times the climax of mob-meetings in the larger cities of the Atlantic seaboard. American Catholics who know their history should, therefore, be the first to discover and distrust an antipathy planted in the irrational soil of prejudice. In the days of Catholic persecution in the United States there were not wanting many fanatics of sincere convictions. "Even when the nativist movements are considered strictly as a manifestation of intolerance, they cannot be blamed without

qualifications. The adherents of nativism honestly believed that the Catholic Church was by its very nature a persecuting and bloody affair, and that it was already planning to introduce the inquisition into America. Everything they saw seemed to confirm their dread."[1]

FALSE FEARS

Today also the "decent" citizen with anti-Semitic convictions has no difficulty in finding confirmation for his views and prejudices. Perhaps he finds his own experiences with Jews "verifying" all his conclusions about them; perhaps he receives his "facts" from someone who "really knows the Jews"; perhaps he merely generalizes from a few particular instances; perhaps he selects his cases to fit his assumptions and conclusions. To him it all "confirms" his uncritical attitude and justifies his collective condemnation. In a later chapter we intend to look more closely at the common forms of accusations and attacks against the Jews. Here we content ourselves with establishing the fact that one of the primary sources of friction leading to ill-feeling between Jews and Christians is to be found in the problem of a mass immigration into already settled communities. It can hardly be expected to proceed smoothly and without disputes; without crowding and without knocks. Time will be needed to give more and more opportunities to both sides to know and understand each other better. But a spirit of fairness and goodwill on both sides can hasten the day when there will be no antagonism and ill-feeling between the various religious groups.

There is, however, still *another source* of anti-Jewish feeling, particularly as it addresses itself directly to the emotions regardless of any factual data. Whereas the anti-immigrant feeling producing an anti-Jewish attitude is the result of proximity and contact with Jewish neighbors, many of the agitators against the Jews as a group, paradoxically enough, pride themselves on their "fairness" by saying that they have nothing against the Jews they know, but are very much against the Jews they do not know. This is the anti-Semitism which

1) Theodore Maynard: *The Story of American Catholicism.* Macmillan, N. Y. 1943. p. 283.

is deliberately fostered by the racial theorists and their willing tools in the United States.

IMPORTED ANTI-SEMITISM

The evidence for the Nazi origin of certain types of anti-Semitic activities in the United States is overwhelming. The National Socialist party in Germany never concealed its avowed purpose of "solving the Jewish question" by eliminating all Jews from the official, social and economic life of Germany, and eventually forcing them either to emigrate or to be exterminated. Long before they came to power the Nazis played upon this feeling against the Jews among many discontented persons in the Reich. The Jew was a ready-made *scapegoat* for the economic and other ills of the German community. Nor was it the first time that the Jew, in Germany and Europe, had been blamed for conditions which could neither be exclusively nor predominantly laid at his door. It had been taken for granted that enlightened nations would not in this 20th century resort to such crude barbarities as discriminatory legislation, exclusions, expropriations, pogroms and deportations. But the Nazis were nothing if not thorough in this point of their Party program. Today it can be said to be virtually completed and Germany considered "judenrein" (i.e., purged of Jews).

The price paid was high. At least 5,000,000 Jews were exterminated by executions or starvation during the war, according to reliable reports. It is a picture of stark horror; but it was foreshadowed by the Nazis for years.

This diabolical and deadly hatred of the Jews as a group, irrespective of any personal innocence or guilt, has been sufficiently publicized and is therefore known everywhere. It means that the admirers and imitators of the racist attitude and technique of dealing with the Jews are necessarily condoning mass-murder.

AMERICAN NAZIS

The American crop of "little Fuehrers," as well as the unthinking herd which follows them, featured their anti-Jewish sentiment prom-

mently and vociferously. Some threw in hatred of the Catholic Church for good measure; but it was the Jews who usually furnished the main target for their attacks. The fire of resentment against the Jews was constantly nourished by directions and by printed matter which originated in the anti-Semitic section of the Nazi party. In Erfurt, Germany, there existed a so-called News Service known as the "Welt-Dienst" or World Service, which turned out tons of copy for the Nazis satraps in many lands. German ships brought pamphlets, leaflets and stickers in great quantities to the United States to be distributed by the Bund and other Nazi-aping organizations. The burden of their theme was always the same: attack the Jews and blame them for whatever you dislike or find fault with. Another organization, on strictly national lines, was the Fichte-Bund in Hamburg, which also flooded this and other nations with free booklets and handouts of an anti-Semitic nature.

DAMAGE CAUSED BY AGITATORS

It is true that the leaders and followers of these hate-groups were of no stature and of little importance even in smaller communities, but it is equally true that libelous and slanderous statements, scattered broadcast among tens of thousands of Americans, to say the least, disturbed the peaceful relationship between Jews and Christians. It frayed tempers on both sides of the fence. As this went on for a number of years it must be assumed that considerable evil effects were produced in the minds of many by creating doubt and sowing distrust about the Jews in our midst. This was so whether they belonged to any anti-Jewish organization or not. At any rate, the government of the United States considered it important enough to take note of the damaging nature of these activities. It indicted and prosecuted the leaders of these hate-groups on the ground of subversive and disloyal activities. Specifically it charged them, among other counts, with declaring that the major political parties, Congress and public officials "were controlled by communists, international Jews and plutocrats." Such assertions, called "subversive" by the Department of Justice, follow the well-known Nazi pattern of giving

a dog a bad name and then beating him. The technique of name-calling or smearing (not at all unknown in this country), which was here resorted to, applied the word Jew as a term of contempt and condemnation to *any* opponent or opposing faction. Thus, according to the anti-Semite, we have a *Jewish* communism, a *Jewish* bolshevism, a *Jewish* capitalism, a *Jewish* plutocracy and all Jewry in an international plot.

It is remarkable how many uncritical minds accept this nonsense. This whole argument has nothing to do with any individual Jew's good or bad behavior. It is merely a question of stirring up certain feelings for a sinister purpose. It is as senseless, but as effective, as a panic in a crowded place, caused by a false alarm. The truth or falsity of the alarm does not save the weak from being trampled under foot and innocent lives from being lost. We shall be guilty of dereliction of duty if we are not alert enough to counteract these attempts to undermine our national unity.

4. The Catholic Church and the Jews

What is the attitude of the Catholic Church towards the Jews? This may appear to be a simple question deserving of a plain and direct answer. Yet, to be clear, we should first explain what we mean by "attitude" and "church" and "Jews." To take the last word first: "*What is a Jew?*

Strangely enough the Jews themselves are not sure about it and the non-Jews are of many minds and therefore there is confusion. Originally this was not so, and clarity and fairness can perhaps best be served by going back to the origins. We know from the accounts in Holy Scripture that God called Abram out of Ur of the Chaldees, renamed him *Abraham* (i.e., Father of many nations), gave to him Canaan, the Promised Land, promised him *Isaac,* the son by his wife Sarah, choosing him thus, over Ismael, Abraham's first and natural son, and preferred *Jacob,* Isaac's second son, to Esau, the first-born, and made a covenant with these three forefathers, or Patriarchs, demanding that their descendants should dedicate themselves to the

service of Him, the one true God, and that He, Who made the covenant, would be their Lord and God forever. God prophesied to Abraham: *"In thee* shall all the kindred of the earth be blessed"[1] The descendants of Abraham, Isaac and Jacob became the Israelites (the people of Israel i.e., of Jacob), or the Hebrews (i.e., those beyond the River Euphrates), and their God was and is called the Lord of Israel, the God of Abraham, Isaac and Jacob. In the words of St. Paul: "God is not ashamed to be called their God."[2]

WHO IS A JEW?

We see, therefore, that an Israelite or Jew, was so by virtue of two qualifications, one his descent from Abraham, the other, his acceptance of "The Lord." In other words, the Jew was in the true and full sense of the word a Jew only inasfar as he qualified under both requirements: his religious fidelity and his ancestry. However, it is a long time since the word Jew, Israelite or Hebrew, has been so strictly interpreted. For a good many generations the term Jew has been used more or less loosely, so that an exact definition is difficult today. At best it can be said that a man can claim to be a Jew, if his forefathers practiced Judaism or were descendants of other Jews, even if he himself no longer follows the religion of Judaism, or if he or his ancestor had been accepted as a convert member of the Jewish faith.[3] However, an exception must always be made in the case of Christians, of Jewish descent. Not only is this the claim of the Church, but also the practical attitude of charitable organizations, which labor for the welfare of the Jews; it is one which we can reasonably follow for our purpose.

The decline in doctrinal belief and religious practice among the Jews is undoubtedly a problem of importance and a matter of anxiety to the Jewish leaders. But if this estrangement of the modern Jew from his Old Testament tradition is significant so also is the loss

1) Gen. 12, 3; Gal. 3, 8.
2) Hebr. 11, 16.
3) "No failure either to accept the beliefs of Judaism or to follow its prescriptions is sufficient to exclude from the fold a member of the Jewish faith. According to Jewish tradition, the covenant between God and Moses on Mount Sinai included all those who were present and also all of their descendants." (Louis Finkelstein: *The Belief and Practices of Judaism,* p. 4.)

in the consciousness of the average Catholic of today of our own religious bond with the people of Israel. So many seem to have succumbed to the secularistic viewpoint which makes of the Jewish question nothing more than a problem of statistics, of proportional participation or of exclusion within the economic and social life of the community. It is considered purely as an economic, racial, social or political problem. This can never be the full and true view of Catholics. The Jew is tied to us primarily by the ties of a religious relationship which puts him in close spiritual contact with us. For the faithful followers of the Law of Moses, the worshippers of Yahwe, represent a body of belief which Christ came, not to destroy but to fulfill. It is a faith therefore which we ourselves have inherited and of which not one jot or tittle has been changed. The Catholic has ceased to be a true disciple of his Divine Master when he no longer looks upon the Jews with the eyes of faith. It is Jesus Himself who testifies to the outstanding *raison d'être* of the Jews by telling the Samaritan woman: "Salvation is from the Jews."[1] He says this even while he inaugurates at the same time the new worship of the Father "in spirit and in truth."[2]

CHURCH'S CONCERN FOR THE JEWS

The mind of the Church (i.e., the highest authority of our faith), regarding the Jews is the same as the attitude, (i.e., what is thought, said and done), of Christ towards His people. He preached to them, He ministered to their sick and poor, He declared that He was "not sent except to the lost sheep of the house of Israel." [3] He wept over Jerusalem which spurned His offer of spiritual help, He proclaimed Himself their Messias and mankind's Redeemer, He proved His divinity by His miracles and fulfilled His mission by offering His life on the cross for Israel's salvation and that of all mankind. With His dying breath He asked that they be forgiven.

1) John, 4, 22,
2) John, 4, 24.
3) Matthew, 15, 25.

CHURCH'S ADMONITION AND PRAYER

However, the Church also follows Christ in the continued indictment and reproaches against those Jews who harden their hearts to the voice of truth by being self-sufficient in their own belief and filled with spiritual pride. The Church, with St. Peter and St. Matthew, warns the Jews that Christ is the stone "which the builders rejected, and which has become the cornerstone,"[1] in the history of the world. Theologians of the Church see in the recurrent misfortunes and persecutions of the Jews—*of which she strongly disapproves*—a sign, that the consequences of their part in the death of Jesus Christ, which the Jews called down upon themselves, "to let his blood come over them and their children," are being tragically realized in every generation. Yet, compassion for their sufferings and a willingness to help, is never absent from the mind of the Church. With her Founder on the Cross she repeats the words of Isaias, the Prophet: "I have spread forth my hands all the day to an unbelieving people."[2] She grieves that Israel still rejects that proffered hand; following her Divine Master she has incorporated into her liturgy special prayers for Israel's conversion and his eventual salvation. The Church—and all true Christians—witness with genuine sorrow the many sufferings of the Jewish people down the years. Israel is to her the Prodigal Son in exile and poverty, living in painful separation from the family circle of God's own Son. With hope and yearning she awaits Israel's return to his Father's house. The interest is the same in this case as in the case of all people: the soul of man, made infinitely precious through its redemption by Christ's blood, is an object of infinite value forever sought after by the Church; for her religion is a religion of love. Briefly, therefore, the Church looks upon the Jews with the eyes of Christ who loves them who wishes to save them who prays for them.

A WRONG VIEW

Someone may counter with the statement that such an exclusively spiritual or religious viewpoint is not sufficiently realistic today. The

1) Matthew, 21, 42.
2) Isaias, 65, 2.

Jews, he will assert, stand out in the community as a people apart; their very exterior, their occupations, their mannerisms and even their speech identify them as a group radically different from gentile groups, in whose midst they labor and live. This difference is quite noticeable, to Catholics and non-Catholics alike, and the Church (so he maintains) may have had this very fact in mind when the Catholic communities of former ages insisted on a visible separation of the two groups, making Christians and Jews to live apart.

Such a description may possibly deceive persons who have but a superficial knowledge of history. It is true that several centuries ago the Jews did live apart from Christians. As strictly orthodox Jews they did so as much from choice as from an imposed necessity. The pattern of all civil life in Christian lands being derived from the Christian faith, the Jews in European countries did not fit into that pattern. It was not the Church which segregated the Jews but the exigencies of the time, as expressed in the (Christian) civil ordinances of that period. The real purpose behind the measure was to protect the Jews. Moreover, it was even more rigorously demanded by the Talmudic and Rabbinical teachings, which forbade to Jews the indiscriminate intercourse with the Gentiles. Their own legalistic restrictions walled in the Jews as definitely as the stone walls of the ghetto. The emancipation of the Jews, which dates back more than 150 years, abolished the prevalent forms of local discrimination and the civic disabilities of the Jews, and the repeal of these laws was demanded and enacted by non-Jews rather than by Jews.

There is, however, a deeper significance in the often heard contention that the Jews differ radically from the Gentile Christians. It is, as stated before (p. 24), a sign of an increasing weakening of the faith by the progressive blight of secularized thinking. The Catholic, above all others, should never see in the Jew merely the representative of another race. In doing this he shows that he has lost contact with the sentiments of the Church which has always put first the fundamental idea that "God has made of one blood the whole race of man." [1]

1) Acts, 17, 26.

Behind this there is really a carefully camouflaged assumption of racial superiority. It is proof of a widening if unconscious breach between the Catholic and his Church. The Holy Father, Pope Pius XII, in his first Encyclical *"Summi Pontificatus"* warns against this new denial of the solidarity of mankind and human brotherhood which springs from "a forgetfulness of man's kinship with his fellows and mutual love which ought to flow from this. It is an aberration disastrously widespread in our day." [1]

THE RACIST HERESY

This aberration is, in fact, the heresy of racialism or racism which creeps into our thoughts like an evil germ. It is a strange fact, that this unscientific assumption is harbored frequently by the very people to whom "Science" is so often an infallible oracle. Anthropology, as the science of the races of mankind, gives to the "Nordic supremacy" protagonist neither comfort nor support for his views. Rather does that comparatively young science buttress Thomas Jefferson's statement in the Declaration of Independence about the self-evident truth "that all men are created equal." Anthropologists state that:

> "The Bible story of Adam and Eve, Father and Mother of the human race told centuries ago the same truth that science has shown today: that all the peoples of the earth are a single family and have a common origin. Science describes the intricate makeup of the human body: all its different organs cooperating in keeping us alive, its curious anatomy that couldn't possibly have 'just happened' to be the same in all men if they did not have a common origin . . . The fact of the unity of the human race is proved in its anatomy . . . the races of mankind are what the Bible says they are—brothers. In their bodies is the record of their brotherhood." [2]

A FALSE DOCTRINE

Quite regardless of the verdict of science on this subject, racism "is a false doctrine derived from a naturalistic picture of

1) Philip Hughes: *The Pope's New Order.* Macmillan, N. Y., 1944, p. 37.
2) R. Benedict and G. Weltfish: *The Races of Mankind,* p. 3.

man, which is altogether irreconcilable with the Christian faith . . . Once such an image of man has found entrance into the ideology of the people by way of ostracizing the 'Jewish race,' it will lead to further consequences: naturalistic methods of breeding; destruction of so-called valueless life, i.e., the killing of the incurable and the feeble; cultural autarchy with regard to Catholic Christianity and the introduction of a national or tribal religion and a tribal morality. Since racialism tries to destroy man as an individual responsible in conscience to God, it necessarily threatens to disrupt the Mystical Body of Christ. This heresy denies not only the created unity of mankind, but logically also its oneness in sin and salvation. Thus racialism becomes a mortal enemy of the Gospel and the Church. Whoever permits any compromise with this heresy cannot develop a true resistance to its terrible consequences." [1]

AND ITS CONSEQUENCES

How unimaginably terrible these consequences are can be gathered from the brutally frank admissions of former Nazi leaders with regard to the Jews. Thus we read in a Nazi paper

> "the Jews are for the white race, from a moral point of view, what the plague, tuberculous and syphilis are from the point of view of health."

And elsewhere:

> "National Socialism has recognized that the Jew is not a human being. He is a phenomenon of decomposition."

In criticism of such statements we read:

> "These infamous assertions show how a man, by perverting his faculties can sink below the level of a beast: by promulgating racist laws they forbid many things to the Jew; and in all these measures one can always find his strong inclination to exterminate the feeble, to torture the defenseless, and to push those unfortunate ones still closer to the brink of self-destruction who are ready to let themselves be swallowed up in the ocean of their sufferings." 2-12.

1) *The Church and the Jews.* Catholic Association for International Peace—Washington, p. 16.
2) J. M. Oesterreicher: *Racisme, anti-Semitisme, and anti-Christianisme,* Edition Maison Francaise, N. Y., '43, p. 83.

The authentic reports on the massacres of the Jews in Poland by the Nazis in the camps of Lublin, Oswiecim and Maidanek, for example, as well as the strongly worded protests of German Church leaders like Bishop Count von Galen against the practice of killing certain inmates of asylums in Germany, are sufficient evidence that this naturalistic heresy is truly "terrible in its consequences." And even as the attitude of racial superiority with its contempt for "lesser breeds" inevitably destroys the fabric and foundation of our American democracy, so does the purely naturalistic racial view of the Jews deaden the sense of moral values. It is a form of biological materialism which promotes the cult of the strong race with a view to establishing the supremacy of that race over weaker groups. In internal politics these are the racists; in the international theatre they are the totalitarians and imperialists. Both are in plain opposition to the ideals which we have been defending in the war.

COOPERATION WITH JEWS

While the Church is fully aware of the refusal of the Jewish people to accept Jesus as the Christ, the foretold Messias, she nevertheless approves of our cooperation with the Jews in the social and civic spheres of life for the advancement of the common good, even as she approves of such cooperation with all other non-Catholic fellow citizens. Indeed, it would be more than strange if it were otherwise, since the Jews have always played a part in the community life of Christian nations, even when they had to live apart. Now, when the civic life is all-embracing in the secular field, our cooperation is even less restricted than it was in former centuries. This cooperation is a comparatively new development in the United States, and is based on the necessity of opposing the ceaseless advance of an a-religious and a-moral philosophy of life, by a common insistence by all creeds on the eternal values which a belief in God can alone provide. This is coupled with the realization that society itself cannot survive (and least of all our democratic mode of life), unless these moral truths are accepted and preserved, as standards of value and conduct by all in the community. Fortunately there is that realization.

In the words of President Roosevelt in his address to Congress on January 4, 1939: "Storms from abroad directly challenge three institutions indispensable to Americans, now as always. The first is religion. It is the source of the other two—democracy and international good faith. Religion by teaching man his relationship with God, gives the individual a sense of his own dignity and teaches him to respect himself by respecting his neighbors."

AND OTHER CHRISTIANS

Because "the whole trend of modern life has been toward sterilizing religion as a dynamic force in society" [1] the Church has urged Catholics to unite their efforts with those of all God-believing persons in order to bring society back under the full sway of God's law.

> "If ever there was a purpose worthy of the collaboration of all noble and generous spirits, if ever there arose flaming courage for a spiritual crusade, in which with new truth the cry 'God wills it!' might resound, it is surely this high purpose and this crusading struggle of unselfish and great-hearted men, engaged in the endeavor to lead the nations back from the turbid cisterns of material and selfish interests to the living fountain of divine law, which alone is powerful to create that enduring moral grandeur of which the nations and humanity, to their own serious loss, have for far too long a time felt the absence and the need." [2]

INTER-RELIGIOUS COOPERATION

> "The Popes, from Leo XIII to PIUS XII have stated with increasing emphasis that it is the duty of Catholics to initiate a new type of cooperative relationship with non-Catholics. For 'there is a natural law, and its precepts, in themselves and in their essential social applications, may be made the object of a common affirmation by men of different religious creeds, without prejudice to the integrity of faith.' " [3]

1) Wilfred Parsons, S. J., *Which Way Democracy?*—Macmillan, N. Y., 1939, p. 10.
2) Piux XII, Christmas Allocutions 1939.
3) *Intercredal Cooperation,* CAIP, Washington, D. C., p. 34.

BETWEEN CATHOLICS

While the Catholic does and must reject any attempt to equate religions or to dilute his doctrinal and spiritual belief by advocating a sort of compromise religion, he may nevertheless strive with Jews and Protestants to strengthen the spiritual values of our society and to bring about a better social order by applying the moral law to *all* human relations.

> "Common agreement between men of different faiths on the religious and moral principles that are directive of the social order is, in controlled circumstances, entirely legitimate . . . the content of the agreement is simply the basis of a co-operative relationship in the interests of the common good. It brings together, not different faiths, but persons of different faiths, with a view to united social action. Moreover, it does not pretend to contain the full motivation of Catholic social activity, which will always derive from the fullness of Catholic faith and charity. For instance, a Catholic and Jew must agree that 'victory over hatred which divides the nations today and the disappearance of systems and actions which breed this hatred' are indispensable conditions of a new world order; but a Catholic will work towards this aim because he sees in every man 'the brother for whom Christ died'; while the Jew, sharing the idea, will not share this motivation for its realization in fact." [1]

AND JEWS

It is not at all irrelevant to apply these principles of the Church to the problems of the Catholic-Jew relationship in the United States. Both are religious minorities whose special duty it was to bring God down from Sinai to man's earth and to "renew the face of the earth" by the diffusion of that Christian charity, which is the work of the Holy Spirit.

> "The Holy See has made clear that charity makes unique and urgent demands today, not least among them being the fostering in every way of man's native sense of common kin-

1) Ibid, p. 30.

ship, the development of a profound concern over the common peril that hangs over all men and the employment of every possible means whereby the peril may be warded off, and a new order in human life come to realization. In this respect, intercredal cooperation appears as an expression of Christian charity; for it is a means of assisting mankind to realize its natural unity (and thereby achieve peace) on the plane of social and international life." [1]

INTER-FAITH ORGANIZATIONS

In the United States, apart from the every-day cooperation of Catholics, Protestants and Jews, as individuals, there have been many instances of cooperation between the official bodies of the national organizations of the three religious faiths. These have consisted of joint studies, joint statements on economic matters and identical statements on international relations, and began nearly twenty-five years ago. In addition there is the National Conference of Christians and Jews, a typically American institution which, albeit with due caution, ventured to enter this delicate field. In its scant dozen years of existence it has won slow but steadily strengthening recognition. It does not pretend to be the perfect answer to the social ills of our time, but it is built on faith, on courage and on charity. "The National Conference believes it to be possible and necessary for those of different faiths, without the sacrifice of conscientious convictions, to *stand together* in this country for the maintenance of the democratic way of life, to *work together* for those social ends that are precious to them all, and to *combat together* all divisive influences and subversive prejudices that set group against group and threaten national unity." [2]

Whatever the form of cooperation with Protestants and Jews we Catholics can least of all retire into an ivory tower of social or spiritual isolation, an attitude which has been criticised as a

"curious crypto-Calvinism which thinks that God gives His grace only to Catholics. We have no right to push our dog-

1) Ibid, p. 35.
2) *Speak up for Good Will*, NCCI, p. 3. See also the Declaration of the Bishops of Texas and Oklahoma in Appendix I.

matic exclusiveness into the field of human relations. 'God's family' is truly the object of God's love, and all those who believe in God are, as Pius XII calls them, peculiarly our brothers. It is this fraternal affection which all the Popes quoted rely upon to create a union based on that 'practical rule' of Leo XIII: 'It is Christian prudence not to reject, but rather to win over the collaboration of all men of good will in the pursuit of individual and especially social welfare." [2]

CHRISTIANS AND JEWS PARTNERS

It is, then, the view of the Church that the Jews like other non-Catholics are full and equal civic partners in any human community involving common collaboration for common social and temporal ends. They present no special problem to the Christian in the natural order, except inasfar as the fact of diverse groups living together in a community postulates much educational effort on the part of all the members of the community and calls for training in and practical application of the virtues of patience and charity. Our American communities are all mixed as far as religion and race are concerned. It is a truly secular and modern community or "temporal City," which, as the well-known Thomist philosopher Jacques Maritain points out, "includes in its characteristic features a pluralism which makes possible the *convivium* of Christians and non-Christians in one temporal city."

To have acquired this freedom of "living as brethren together in unity," is indeed progress in virtue and is of high spiritual value. For we rise to the love of God only through the love of our fellow men. In the temporal and natural order, therefore, our relations with the Jews are mainly problems of an educational, social and organizational nature.

SPIRITUAL PROBLEM

Nevertheless we know that on the spiritual level the Jews present a different problem of which we must also be aware. "The solution of this problem cannot be sought in the natural order, which can

2) *Intercredal Cooperation,* p. 25.

only provide the conditions of the workings of supernatural grace, for there is no solution of the Jewish "problem" without the intervention of Grace, and no understanding of it apart from supernatural revelations." [1] It is, in other words, one of God's mysteries. Only on a supernatural basis can the survival of the people of Israel be explained in the face of centuries of oppression, expulsions and attempts at total extermination. Yes, "a solution, of course, must always be attempted just as the mind must always seek understanding of a Divine mystery. But like so many of the acute problems raised by the present war and by the industrial civilization in general, an attempt at the complete solution on a plane lower than Christianity and the supernatural will add to the confusion and despair of the world." [2]

A MYSTERY

In the unreserved acceptance of Jesus Christ as the Son of God, and the admission into the Catholic Church as *the* institution founded by Him to take the place of the Synagogue, lies the final fulfillment of every Jew's vocation and the total solution of Israel's problem. Through St. Paul 3, (Romans 11, 25) we know that God's mercy will procure for Israel that miraculous conversion towards the end of time; but in the meantime we should urge, encourage and welcome all individuals who are led to the Truth by the grace of God, by our prayers, and by the example of true fraternal charity to find that fulfillment now. It is a regrettable fact that in many of our Catholic communities the Apostolate of the Jews is either missing or pitifully inadequate.[3]

PRAYERS, COOPERATION, PROTECTION

The attitude of the Church may therefore be briefly summed up as follows: Spiritually, the Church never ceases to offer up her prayers

1) "Blackfriars," February, 1944, p. 51.
2) J. Maritain, *The Mystery of Israel.* Blackfriars Magazine, Oxford, February, 1944, p. 43.
3) One contribution the individual Catholic can make is to be enrolled as an active member in the Arch-Confraternity of prayer for the conversion of Israel, the headquarters for the U. S. being the Convent of N. D. de Sion, 3823 Locust Street, Kansas City, Mo.

for the conversion of Israel. From a civic point of view, the Church recognizes the secular conditions of our modern society which grant full citizenship rights to all. In doing so, the Church counsels cooperation with all citizens for any good end which is sought after for the benefit of all. This cooperation extends also to the Jews. Finally, as the guardian and interpreter of the Natural Law, the Church exerts her influence for the protection of the fundamental natural rights of the Jews as human beings. This protective role the Church has by and large played in the past and will continue to play in the future.[1]

Jewish historians have not always acknowledged or recognized this activity of the Catholic Church on behalf of their natural right. The standard books of Jewish history frequently distort the role of the Church into that of a relentless tyrant, seeking the forcible conversion of the Jews. However, the more objective researches of present-day Jewish historical writers while admitting the bad record of some Church leaders, give this credit to the Church. Thus, Dr. Cecil Roth, the British historian, is quoted as saying:

> "Only in Rome has the colony of Jews continued its existence since before the beginning of the Christian era, because, of all the dynasties of Europe, the Papacy not only refused to persecute the Jews of Rome and Italy, but through the ages popes were protectors of the Jews . . . We Jews who have suffered so much from prejudices, should rid our minds of prejudices and learn the facts. The truth is that the popes and the Catholic Church were never responsible for physical persecution of the Jews and only Rome, among the capitals of the World, is free from having been a place of Jewish tragedy. For this we Jews must have gratitude." [2]

The attitude of a good Catholic should reflect this view of his Church towards the Jews; he should insist on their natural and civic rights, cooperate with them whenever possible and pray for them.

1) Chief Rabbi Anton Zolli of Rome expressed the Jews' gratitude to the Catholic Church and especially to Pope Pius for the aid to Jews persecuted by Nazis and Fascists during the German occupation of Rome. "The Pope and the Vatican (said Dr. Zolli) were indefatigable in working to save Jews and many hundreds were sheltered in monasteries and convents in Rome and Vatican city . . ." *N. Y. Times,* June 17, 1944.

2) David Goldstein, in *Jewish Panorama,* p. 200.

5. The Jew in American Life

The first recorded appearance of the Jews as a religious body on the continent of North America goes back to 1654, when a small group of Jewish survivors of the besieged city of Recife, in Brazil, landed in New Amsterdam. Although Peter Stuyvesant, the governor of the colony, objected, the little community received permission from the Dutch West Indies Company[1] to stay and settle. By the time the War of Independence was fought in 1776, there were Jews in most of the thirteen original colonies, with synagogues in many seaports, notably Newport in Rhode Island. The total number of Jews at the time George Washington took the field against the British is estimated at 2500. Many of them joined the revolutionary army[2] and the aid to finance the war given by Hyam Solomon[3] to Robert Morris ranks as a notable contribution to the cause of American freedom.

In the nineteenth century, up to the time of the Civil War,[4] the Jewish population was increased, along with the general rise, by immigration. This was especially the era of the small merchant who came to these shores with little more than his native ability and a

1) A fuller account of this first struggle of the Jews in the New World for their civic liberties will be found in: Charles P. Daly: *The Settlement of the Jews in North America.* P. Cowen. New York. 1893. L. M. Friedman: *Jewish Pioneers and Patriots.* Phila. Jewish Publication Society 1942. Ch. XI. L. Huhner: *Asser Levy: a noted Jewish Burgher of New Amsterdam.* Amer. Jewish Historical Society Publications. Vol. viii. pp. 9-29.

2) cf. S. Wolf: *The American Jew as patriot, soldier and citizen.* Am. Jewish Hist. Society Publications. 1895. Also P. Wierneck: *History of the Jews in America.* Jewish History Publication Co. 1931. Ch. XIII.

3) cf. C. E. Russell: *Haym Solomon and the Revolution.* Cosmopolitan Book Co. N. Y. 1930.

4) The Jews were active supporters of the anti-Slavery Movement and many were members of the Abolition societies. cf. P. Wierneck, *op. cit.* Ch. 24. The cause of the Union and Abraham Lincoln found energetic defenders and followers among the Jews of the North. cf. S. Wolf and L. M. Friedman, *op. cit.*, and E. Hertz: *How Abraham Lincoln was supported by the Jewish people in his struggle to preserve the Union.* New York, Bloch Publishing Co., 1927.

capacity for hard work. Most of the immigrant Jews came from Germany and belonged to the community known as *Ashkenazim,* whereas the already settled Jews came from the Spanish-(Portuguese-)speaking group known as *Sephardic* Jews. By 1860 there were about 200,000 Jews in the United States. From their ranks came some of the better known business and professional Jews in the United States, such as the Strauss family the Macy department store owners, financiers like Schiff and Speyer; jurists like Brandeis, philanthropists like Rosenwald and Guggenheim, civic leaders like Louis Marshall and Cyrus Adler and many others.

JEWISH IMMIGRATION

From 1881 to the end of the World War I there came into the United States the impressive number of 23,000,000 immigrants. Of these almost 10 per cent were Jews from the ghettos of Eastern Europe. For generations these Jews had lived as distinct minority groups. They had suffered hardships and oppression, especially in Russia under the Czar but also in Poland and Rumania. When therefore, the road was opened to them to come to the hospitable shores of the New World with its promise of freedom and equality of opportunity, it was truly a mass emigration which took place and the newcomers arrived with their entire families. Coming as they did in whole groups, with a rigid religious code and tradition, speaking their own language, (i.e., Yiddish, which is in the main a *mélange* of German and Hebrew), they settled down somewhat like a separate foreign colony, especially in New York. No immediate visible efforts were made by them to become Americanized; they were not as quickly absorbed or assimilated as were the Jews of some generations ago. In this respect they offered the same outward feature of other foreign colonies, notably the Italians. When it is remembered that the Jewish population in New York City rose from less than 100,000 in 1880 to 2,000,000 in 1930, it will readily be realized that with their children the immigrant Hebrews also raised a crop of vexing, if vital problems. The controversies, the struggles, and the different forms of development within the Jewish community as a

whole, in the religious, cultural and economic fields, are all matters which have been adequately treated by many scholars. For our own purpose it must suffice to get the briefest bird's-eye glimpses on some of these topics.

In a way, the Jewish community in New York (and a few other urban centers) became a laboratory permitting the observation of some miniature historical religious evolutions and developments. For, into the brief space of three to four decades were crowded the problems of Jewish emancipation which had caused so much stir and so many changes during the past 200 years, i.e., ever since Moses Mendelssohn in Germany made the first attempt, early in the 18th century, to attune the Mosaic faith to a Gentile-Christian world for Jews who now lived in it. This first "Reform-Judaism" insisted that Judaism was less a doctrine of religion than a way of life: "Judaism is not revealed religion, but revealed legislation. Its first precept is not 'thou shalt believe, or not believe' but thou shalt do or abstain from doing." [1] This, from the traditional Judaistic point of view, meant the breaking away from the religious leadership of the Synagogue and the rabbinical rule, something which is openly conceded today: "The rabbi is not necessarily needed for the performance of any ritual function. Any Jew who is sufficiently learned can perform any ritual function and can teach from the pulpit. In the traditional synagoguge the only distinction between the rabbi and the layman existed in the degree of learning." [2]

A. The Development of Jewsh Life: In the Religious Field

ORTHODOX JUDAISM

The Jewish immigrants from Eastern Europe had been accustomed for untold generations to follow a pattern of life and thought fashioned on the warp and woof of their religion and the close association of their own people. In their religious convictions and customs they were guided by the Talmud as expounded and inter-

1) Moses Mendelssohn, *Jerusalem.*
2) Louis M. Levitsky, *A Jew Looks at America,* N. Y. Dial Press, 1939, p. 7.

preted by their rabbinical scholars. The Talmud is a collection of laws, commentaries, discussions and anecdotes which illustrate, inspire and edify. They are based primarily on the five books of Moses (Pentateuch) but represent also an oral tradition covering many centuries. The written law, as it is contained in the Mosaic books themselves, is used in the service of the synagogue, and is called the Torah. It is written on parchment-scrolls befitting the ceremonial use and purpose in the synagogues. The precepts, prohibitions, admonitions and customs which the Talmud had imposed upon the Jewish community, were many. The daily life of a faithful follower was deeply affected by these regulations and customs. The Jews who came from their settlements in Russia to the sidewalks of New York brought with them this religious fervor and they continued in their new world to be guided by their ancient religious traditions. They never questioned its correctness, for it was the only way they knew; it was the *orthodox* way. They firmly believed in the divine revelation of Holy Scripture, revering it as the word of God which had to guide and shape their lives. They established their own orthodox synagoguges and schools of Talmudic learning, the highest of which is the Yeshivah College. They united into a larger community by forming a Union of Orthodox Jewish Congregations. Whatever doctrine and practice there is to be found in Judaism, its most definite and complete expression will most readily be discovered in the orthodox group. The orthodox Jew, unlike some modern Jews, insists on his Biblical origin by reminding himself daily in the traditional words: *"Sh'ma Israel,* hear o Israel, the Lord is God; the Lord is One." [1]

REFORM JUDAISM

In the course of time many Jews, especially the younger generation who did not understand Hebrew, the language of the Talmud and the ritual service, lost that sense of coherence with the traditions of the past which had served as a protective barrier against all outside influence. They began to be irked by what they termed the anachron-

1) Deuteronomy, 6, 4.

ism of their position and sought religious expression in more modern forms and surroundings. The example of their brethren in Germany and England exercised a strong influence on their decision. The immediate cause for change, called *Reform,* was the inner need for expressing religious sentiments in a language that was understood by the congregation. The abrogation or modification of some ritualistic practices followed naturally as being no longer expressive of conviction or meaning. The remoter causes, however, must be sought in the widely prevalent spirit of liberalism ushered in by the French Enlightenment and Revolution as well as the subsequent popularized notions of Evolution, and the relativity of all truth and values. This evolutionary process and constant change has whittled down the religious content of Reform Judaism although originally it held fast to the doctrine of God's revelation, to a monotheism which proclaimed God as one and unique, the immortality of the soul, the obligation to regard all men as our brothers; the election of the children of Israel as the bearers of God's revelation and the establishment of the messianic reign of peace, justice and love. The ceremonial laws of ritualistic observance laid down in the Torah were considered optional and many disregarded them altogether. This applied not only to the dietary laws but also to the days and times of service, the form of worship, the habits of worshippers and the acceptance of the feast days in the Jewish calendar. Unlike the reform movement in Europe where religious leaders introduced the change, in the United States it was the Jewish congregation which promoted its growth and spread. In New York the congregation of Temple Emanu-El founded the first Reform group about 100 years ago. Its most forceful leader Reform found in Rabbi Isaac Mayer Wise of Cincinnati, whose Hebrew Union College is still the principal source of supply of rabbis for the Reformed Congregations. In passing it might be mentioned that the term Reform is an ambiguous label since it denotes chiefly a modernization of a religious profession which had become to many an obscurantist's cult with which they were dissatisfied.

CONSERVATIVE JUDAISM

It was inevitable that a religious division born of change should overreach itself in its desire to jettison what was considered superfluous ballast. Not only ceremonial laws but fundamental beliefs, were soon pronounced legends and myths by many Jewish writers and rabbis, who openly attacked the story of the creation of the world in Genesis and repudiated the validity of divine revelation. Such agnosticism had to lead eventually to a reaction which sought to salvage the basic beliefs of the Torah and to adapt as prudently as possible the ritual practices to the realities of a modern secular world. This movement was the *Conservative Judaism* which found its most effective spokesman in Rabbi Solomon Schechter, who wielded a great influence as head of the Jewish Theological Seminary in New York City in the latter part of the last century. This form of Judaism attempts to find the right synthesis of the essentials and non-essentials in Judaism and hopes to conserve and save the spiritual heritage of the Jewish people. It restores the Hebrew language once more to its place of honor in the service by using it more frequently and it accepts the Law, i.e., the precepts of Torah and Talmud, as the ordained way of the religious life for Jews.

Conservative Judaism sympathizes with the Zionist movement in its aspirations to create a Jewish homeland; not, however, for the political reason which motivates the ordinary Zionist, but rather in the cultural sense of the orthodox group known as *Mizrachi* which expects a flourishing of Hebrew culture to follow the establishment of a strong Jewish spiritual center in Palestine.

> "The Jews of today are, as they have always been since the destruction of their national life, completely self-governing in their separate congregations. There is no higher authority than the congregation, except the Bible, and each congregation has the right to interpret the Scripture in its own way . . . The best organized of the three (Orthodox-Reform-Conservative) groups is the reformed wing, which also possesses the greatest degree of prestige and wealth; its members are largely descended from German Jews, though now there is a very large element of Russian newcomers. The Orthodox Jews, at the other end of the line,

have the numbers and a close connection with ancient Jewish tradition. They are largely East European, except for the handful of Spanish Jews in their few old synagogues. Between the two come the Conservative Congregation composed of Russian Jews, with their middle-of-the-road policy of semi-Reform. Despite their different interpretations of Judaism, these three groups are at variance largely because of the social and economic strata they represent. The important principle at stake between them is that of tradition versus change." [1]

UNCLASSIFIED JUDAISM

The absence of any recognized central authority for the creed [2] and conduct of Jews has opened the door to sectarian influences of individuals and groups who try to espouse something more "progressive," "dynamic" or just "different" from the older practices. This accounts for the smaller groups with widely divergent purposes such as Reconstruction, Jewish Science, Ethical Culture, etc., although this latter is not exclusively Jewish. In this, Judaism, provides a parallel to Protestantism where there are a small number of well-defined denominations but where there is a great confusion regarding even the elementary tenets of Christian doctrine. Perhaps this accounts for the fact that many Jews direct their spiritual energy into other channels, particularly social welfare, economic and political theories or activities. Here also American Jewry furnishes an exact counterpart to the historical evolution of European Judaism as it developed after its political emancipation.

FOUR CYCLES

Viewed from a historical perspective one can distinguish four lines or stages of development within Judaism. The *first cycle* may be said to have begun with Moses Mendelssohn's publication of "Jerusalem" with its demand for a modernization of Jewish worship. Its purpose was to make the Jews in Germany German nationals of the

1) J. W. Wise and L. J. Levinger, *Mr. Smith Meet Mr. Cohen.* Reynal & Hitchcock, N. Y., 1940, p. 144.
2) See Appendix II for a summary of Jewish belief.

Mosaic faith. The line of development moved along the personal religious needs of the individual Jew, a development which was rich in spiritual culture, from Mendelssohn to Hermann Cohen, the famous philosopher. A half century after Mendelssohn, the English Moses Montefiore, of the Rothschild banking house, inaugurated a *second phase* of Jewish activity. This consisted in a vast work of philanthrophy intended to aid poor Jews all over the world. The highest point of achievement in this philanthrophy was reached by the American Jewry, with its numerous individual donors and its well organized corporative and collective contributors to all kinds of Jewish welfare purposes. This took care of the bodily wants of the Jews. The *third phase* in the evolutionary process of Jewish activity took its promoters into the field of collective action. Its first manifestation was the *Alliance Israélite Universelle* in Paris in 1860. It endeavored to safeguard or provide equal civic and religious rights for Jews throughout the world. A number of similar organizations for the same purpose were founded in various countries with strong Jewish populations. They worked on a national rather than an international basis. The *final stage* of this development was reached when some Jews, not satisfied with being a people among other people (as they considered themselves), sought to gain recognition as a *national* group rather than as a religious minority. They therefore began to look to the formation of a secular and national commonwealth or state. This development found its voice and leader in Theodor Herzl, an Austrian journalist, who became the father and founder of modern Zionism. Implied, however, in this program of the Jew's return to Palestine, the ancient land of the Jew, was also the Jew's return to his ancient religion: Judaism. This completed the cycle. Logically only, of course, for on all four levels the Jews continued to follow their aims and activities with no well defined lines of demarcation and with much overlapping. Moreover, it is movement without apparent direction.[1]

ZIONISM

Zionism is a movement based on the assumption that primarily the

1) cf. J. Wolfs, in *La Question d'Israel,* Paris, Janvier, 1939, p. 371.

Jews constitute a nation. As such it is a political and national attitude, which centers its attention on the ancient Jewish homeland of Palestine. Its name the movement received from the Austrian writer Nathan Birnbaum, but its form and momentum it owes to another Austrian writer, Dr. Theodor Herzl. The sensitive nature of Herzl was shocked by the evidence of a deep-seated hatred of the Jews in some circles of French society, which the first Dreyfus trials in France revealed in 1894. His outraged sense of justice sharpened his vision to the existence of much anti-Jewish sentiment elsewhere in Europe. Wishing to find a way to help not merely the individual few but the great masses of Jews, he outlined his views and plans in his famous book, *The Jewish State.* From then on Herzl, with his friend Max Nordau, was busy creating the groundwork for the Jewish *"homeland in Palestine."* He died before he could see the fulfillment of his dream, which came about through the Balfour Declaration of November 2, 1917, favoring the establishment of "a Jewish homeland in Palestine." The declaration received legal validity through the Mandate granted to Great Britain by the League of Nations in 1922. This favored the immigration and settlement of Jews in Palestine.

The early history of Zionism was one of many external obstacles and difficulties to be overcome and of surprisingly bitter internal opposition by Jews in many parts of the world. Today the basic hostility against Zionism by non-Zionist Jews has waned considerably or disappeared altogether. This is due in great part to the refugee problem created by Hitler, for Zionism offered here immediate relief and a hope of rehabilitation. But this is not to say that Zionism itself is now out of troubled waters. The very opposite may be said to be the case, and the trials and tribulations of Zionist Jews have multiplied. Being predominantly a political movement Zionism cannot escape disturbances in the midst of world-wide political upheavals. When Great Britain took over the mandate of Palestine some twenty years ago, the Jews were a small minority, less than 10 per cent of the Palestinian population. Through this mandate, the Jewish Agency and the land purchase program the number of Jews, steadily grew until it amounted to about half a million, which is

the population figure at present and which represents about one-third of all the inhabitants of Palestine. It was not very difficult to seize upon this development in order to arouse the suspicion and hostility of the Arab majority group against the Jews. The Axis agitators considered this a heaven-sent opportunity to cause grave disturbances against their rival, Great Britain, in the tug-of-war of power politics. Neither Hitler nor Mussolini was greatly interested in any Arab federation or any Moslem question. They were, however, interested in weakening Great Britain's position in the Near East. To an aroused and greatly alarmed Arab population, Britain, the Mandate power, was forced to give an official assurance "that Palestine would not be converted into a Jewish state against the will of the Arab population of the country." [1] To this end Great Britain suspended all immigration into Palestine as of April 1, 1944. Needless to say this represents a serious setback to the hopes of Zionists who expected to grow at least equal in number to the Arabs within a few years.

PROBLEMS

Internally also the problems of Zionism have multiplied. A great religious revival had been expected for Judaism by the return of so many Jews to Palestine. Indeed, long before Theodor Herzl became the salesman and spokesman of political Zionism in the foreign offices in Europe, a Jewish writer, Achad Ha'am, favored a cultural Zionism known as "love of Zion" (*chibbat Zion*), his followers being called "friends of Zion" (*chowewe-Zion*). Palestine, in his view, was to become the *spiritual center* for a revived Judaism. The immigrants, however, brought less religious purpose than secular and practical aspirations with them, so that the center of gravity of Jewish life under Zionism moved from the religious to the economic field. The social problems of the Jews in Palestine led to the formation of different political parties; the economic questions brought about the formation of labor unions or cooperative and socialistic organizations; the relations to the mandate power gave rise to groups

1) White Paper of 1939.

of moderates, radicals, and of "Revisionists" (New Zionists) who agitate for a full Jewish State in Palestine. Outside the pale of all parties are a small gang of political terrorists who believe in having recourse to violence and direct action. These latter are, of course, totally disowned by all law-abiding Jews of whatever party.

OBJECTIONS

The difficulty of integrating a distinct social group into the larger communities is not a novel experience. After two centuries of unification the French and British Canadians, for example, still have their problems in the field of civic cooperation. For the Jews in Palestine methods and tempo of adjustment are the principal difficulties; but there are also the deeper differences of divergent aims. This has caused a rift among the Jewish groups even in the United States, where an important unit, the American Jewish Committee, withdrew from a newly formed body, the American Jewish Conference. Defending its withdrawal the AJC declared through its officials:

> ". . . In accordance with our Statement of Views we approve for the present for Palestine an international trusteeship with the following purposes: To safeguard the Jewish Settlement in, and Jewish immigration into, Palestine, and to guarantee adequate scope for future growth and development to the full extent of the economic absorptive capacity of the country; to safeguard and protect the fundamental rights of all inhabitants; to safeguard and protect the holy places of all faiths; and to prepare the country to become, within a reasonable period of years, a self-governing Commonwealth under a Constitution and a Bill of Rights that will safeguard and protect these purposes and basic rights for all. . . .
>
> "As opposed to this, at a time when the Jews in Palestine constitute approximately one-third of the population, the Conference made the immediate demand for the exclusive exercise by a Jewish body of the sovereign right to control immigration and for the establishment of a Jewish Commonwealth. From such demands, clearly incapable of immediate realization, there was bound to be grave dissent. To

our regret we could get no consideration for the plea for the withholding of these ultimate, divisive demands in order to concentrate upon present unity of action on matters upon which there was complete agreement—such as the abrogation of the White Paper, which terminates immigration into Palestine.

"We are profoundly convinced that in the interests of the development of the Jewish Settlement in Palestine itself, as well as the security and welfare of the Jews throughout the world, the position taken by the American Jewish Committee is sound, and that in view of international conditions it is an error to insist upon these ultimate political proposals.

"We deem it vital that in the interest of Jewry it should be made clear that the assertion of such extreme demands has been unacceptable to large segments of American Jewry." [1]

DIVISIONS

Thus the Jews in the United States are divided on this important issue of Zionism. Unfortunately, the issue has now become a political football and officeholders or candidates for office are expected to declare themselves on it. This has already led to the well-known device of "passing the buck" by making Great Britain the villain of the piece and drawing the attention away from the real issue which is the finding of a basis of understanding with the Arab inhabitants, a fact well recognized by the moderate Jewish leaders in Palestine. At this time of writing (1945) it is impossible to say what the outcome of the Palestine question will be. But no Christian can in fairness deny to the Jews the sympathetic support of their religious and humanitarian efforts to make a spiritual and temporal place of refuge for oppressed Jews—a place which they can truly regard as their homeland.

HOPES

It would be wrong and unfair to overlook the genuine contribution which Zionism has made to the advancement of Jewish culture,

1) Contemporary Jewish Record, vol. VI, Dec., 1943, p. 655.

religion and economy, by over-emphasizing the turbulent features of Zionism's growth. The Zionists have become an economic factor of impressive importance in Palestine.[1] Their co-operation with the Arabs, particularly in the citrus growing industry, augurs well for a future development, and the hygienic and social betterment, the spread of education and general culture, are slowly but surely bringing about a better future and a better understanding between Arabs and Jews in Palestine. Moreover, Zionism has provided many Jews in the United States with a real opportunity to participate in a spiritual and charitable activity without which they would perhaps not have remembered the ties that bind them to the religion of their forefathers.

JEWISH PHILANTHROPY

There is still another field of activity which affords many Jews an opportunity to do something for their own community, even if they do not practice the religion of Judaism formally. This is the field occupied by charitable and fraternal organizations. Only in their opposition to anti-Semitism are Jews more united and more active than in raising funds for charitable use. "It has been one of the proudest boasts of the Jew that he always takes care of his own unfortunates. . . . Every city with a sizable Jewish community has its charity organization and orphan asylum, its free burial society, its old-folks home. In the larger cities are found Jewish hospitals. . . ." [2]

To appreciate the extent of self-taxation of the Jews on behalf of the countless welfare and charity needs of their less fortunate co-religionists at home and abroad, we have but to look at a few figures from their annual reports. For many years the various needs of Jewry have been pooled and the appeal for funds has been centralized. Today there are mainly three large fund-raising organizations: The United Jewish Appeal, for the American Jewish Joint

1) There is, for example, a gigantic waterpower plan under consideration, harnessing the waters of the Jordan and irrigating the dry regions of Palestine.

2) Masserman and Baker: *The Jews Come to America,* p. 411.

Distribution Committee; the United Palestine Appeal, for all kinds of Zionist organizations; and the National Refugee Service, for the needs of immigrants and the homeless abroad. These three major groups combine for an annual appeal for funds which in 1943 amounted to $25,000,000. While in 1944 the amount raised was $32,000,000.

In addition, each locality has its own federation. Thus, the New York area has its "Federation for the Support of Jewish Philanthropic Societies of New York City" which has just celebrated 25 years of existence. The report of the organization discloses that it has disbursed more than 96 million dollars during its life; namely, for hospitals, clinics, medical, social service $33,000,000; for family welfare work, $18,000,000, work with children, $17,000,000, for neighborhood centers, $11,000,000; to check juvenile delinquency, $6,000,000; for Jewish education, $4,000,000; for employment and vocational guidance, $4,000,000; care for the aged, $2,000,000; for fresh air work, $1,000,000.[1]

ORDER OF B'NAI B'RITH

Finally, there is also a neutral ground where Jews can work on behalf of the ancient faith without being obliged to follow any doctrinal tenets. This is the work of Jewish fraternal organizations, the biggest and best known of which is the *Independent Order of B'nai B'rith* (Sons of the Covenant), founded in New York City in 1843. From an almost casual beginning it has grown into the most powerful Jewish lay-organization which today counts 163,000 members and affiliates and has 691 lodges. Most of these are in the United States, but a few are in Europe, Palestine and South America. A hundred years ago,

> "Jews coming from one part of Europe had little or no contact with those originating in other parts. Some of the younger and better educated among the German newcomers recognized that the times called for a new type of community organization. They embarked on the creation of something entirely new—a Jewish fraternal and service

1) American Jewish Year Book, 1943-44, p. 174.

organization with their program sufficiently flexible to embrace all aspects of Jewish life and to win the adhesion of all elements in the Jewish community. At the same time it was realized that the regalia and secrecy, the benefits and fellowships of the friendly societies of the day, were also effective in inducing men to belong. Accordingly, the new society embodied these features of fraternal organizations. But by 1890, the regalia, secrecy and benefits had been abandoned.

"The ideals and objectives of the founders of B'nai B'rith were forcibly stated in the preamble of the first Constitution: 'B'nai B'rith has taken upon itself the mission of uniting Israelites in the work of promoting their highest interest and those of humanity; of developing and elevating the mental and moral character of the people of our faith; of implementing the purest principles of philanthropy, honor and patriotism; of supporting science and art; alleviating the wants of the poor and needy; of visiting and attending the sick; coming to the rescue of victims of persecution; providing for protecting and assisting the widow and orphan on the broadest principles of humanity.'

"Dedicated to this pattern of service, B'nai B'rith has followed it faithfully for a century." [1]

This faithfulness is attested to by a number of welfare institutions founded and supported by the order. The best known of them is the National Jewish Hospital in Denver, Colorado. But probably the most far-reaching work of B'nai B'rith lies in the intellectual and educational field, where it is the Jewish counterpart to the Catholic Newman club, the B'nai B'rith Hillel Foundation, in more than a hundred units, cares for more than 45,000 college men and women "with a program designed to inspire them with an interest in Jewish culture and traditions, and to prepare them for Jewish communal leadership." [2]

That this activity should not reflect a sterile secularistic humanitarianism, but rather the higher motivation of the God- and faith-inspired convictions of religion was clearly expressed by the pres-

1) B'nai B'rith: *A century of service,* American Jewish Year Book, vol. 45, p. 97.
2) Ibid. p. 108.

ent head of B'nai B'rith, Mr. Henry Monsky, at the inauguration ceremony of the Sara Delano Roosevelt Memorial [3] house:

> "All religions, Protestant, Catholic and Jewish, we must recognize, have common enemies in the form of cynicism, the defeatism, the arrogant and avaricious materialism that have existed from time immemorial, but which are now particularly vital and widespread as a consequence of the pagan philosophies that now appear in a world striving and struggling for a renaissance of spiritual values. These groups have common tasks to perform. In truth, they have common inseparable responsibilities to rebuild a world of peace and security, and to restore and preserve respect and reverence for prophetic ideals."

There can be no doubt that B'nai B'rith, by giving many Jews the opportunity to realize and save their spiritual consciousness, has contributed materially to the cultural and social betterment of the whole community of the United States.

B. Economic and Social Growth of the Jews

The Jews who came to the United States before 1880 were absorbed into the general economic life as individuals. They did not stand out as a group in any enterprise even when some of them became individually important. It was different with the Eastern Jews. The needs of the moment as well as their past custom made them stick together as a group as much as possible. This resulted in some instances in the creation of new business, for example, the waste products, scrap or junk business, which is practically all in Jewish hands; and in other cases it gave new stimulus to existing business, such as the clothing industry. This was an almost natural development arising from the fact that many Jews from Russia were skilled tailors who were quickly employed on a large scale by the clothing manufacturers, and these were frequently descendants of German Jews. The struggle against their exploitation and against sweatshop conditions, the formation of unions, the skill and tenacity with

3) The former residence of Mrs. Roosevelt, now dedicated to the religious activities of the Catholic, Protestant, and Jewish students of Hunter College in New York City.

which they pursued their aims—all these are facts of significance in the growth of the labor movement and the building up of the garment industry.[1] Although this particular section of the economic life in the United States is overwhelmingly in Jewish hands, it is nonetheless typically American in its development, structure and objectives. While these occupations were straight-lined continuations from the past practice and knowledge of the immigrated Jews, they found many other opportunities to earn their livelihood.

DO JEWS DOMINATE OUR ECONOMY?

It is a popular and oft repeated fallacy that the Jews dominate or control our economic life as a whole. Although this has been frequently enough disproved we briefly repeat here some of the painstaking survey and findings made by the magazine *Fortune* (a non-Jewish publication, in its February, 1936, issue. *"Do Jews Monopolize Industry?"* asked the editors. Their own researches, citing names and figures, make them answer: "The fact is this that there is no basis whatever for the suggestion that Jews monopolize U. S. business and industry. First of all and very definitely, they do not run *banking.* They play little or no part in the great commercial houses. . . . Indeed there are practically no Jewish employees of any kind in the largest commercial banks. . . . In the investment field, although there are of course Jewish houses, . . . they do not compare in power with the great houses owned by non-Jews. . . . The absence of Jews in the Insurance business is noteworthy. . . . However, the New York Insurance-Brokerage Business is predominantly Jewish. . . . The Jews have an even more inconspicuous place in heavy industry. . . . Something of the same situation exists in automobiles. . . . The coal industry is almost entirely non-Jewish. . . . Rubber is another non-Jewish industry . . . as well as shipping and transportation."

To find "Jewish participation in industry it is necessary to turn to *light industry.* And even there it is necessary to turn from the

1) This is well described for the International Ladies' Garment Workers Union, in a recent book by Benjamin Stolberg: *Tailor's Progress,* N. Y., Doubleday Doran & Co.

manufacturing to the distributing end. There is an entire group of industry like wool, silk, and cotton, and rayon weaving where the Jewish interest in production is small. . . . But in these same industries the Jewish interest in distribution is large. . . . Only in the traditional Jewish bailiwick of the clothing industry can any claim for Jewish monopoly be made. There, about 85 per cent of men's clothing and about 95 per cent of women's dresses and about 95 per cent of furs and almost the whole wearing apparel business are in Jewish hands.

"But the *clothing* business is the spectacular and outstanding exception to the statement that Jewish industrial interests are generally in the minority. Not even in the liquor business, which was always the prerogative of the Jew in Poland, nor in the tobacco business, in which many a rich Jew made his start, are Jewish interests dominant. In the wholesale liquor trade in New York Jews do probably only a quarter of the business. Three of the leading firms are non-Jewish.

"In retailing their predominance might be expected. It will not be found. The Jewish interest, though easily dominant in New York and in the Northeastern cities in general is not as great throughout the country as is commonly supposed. . . .

"Do Jews control opinion? By and large, then, the case for Jewish control of American industry falls pretty flat. But the little propagandists have another tune. They contend that, whatever the facts of our industry, the Jews control opinion in America through their control of newspapers, publishing, radio, the theatre, and above all the movies. Even granted in the face of the notorious inability of Jews to agree and the wide divergence of their interests that such a thing as "Jewish Opinion" could exist, it would still be difficult to prove that Jewish opinion directs U. S. opinion.

"As to the *newspapers* the facts are strongly the other way around. There are only four important Jewish chains in the field. On the basis of daily circulation these four groups total respectively 489,871; 391,209; 289,126; and 198,610. These figures may be compared with the 5,500,000 daily of Hearst who is not a Jew, Patterson-McCormick's 2,332,156, and Scripps-Howard's 1,794,617.

"In *radio* the Jewish interest is extremely important. Of the two great broadcasting chains, one Columbia, is under Jewish control. The other, N.B.C. though non-Jewish in management, is headed by David Sarnoff. Of the local stations the vast majority outside New York, however, are non-Jewish.

"As to *theatre,* a count of active New York producers shows fifty-eight non-Jewish producers and fifty-six Jewish and an estimate of their relative importance shows them pretty much in balance.

"The *movies* are the chief point of anti-Semitic reliance, and there a persuasive case may be made. Jews were the first exhibitors of movies because the early movie theatres could be operated with little capital; they were commonly empty stores with folding chairs for seats and a derelict piano. Large returns in such ventures tempted them into production.

"Today Jewish control of the great moving-picture companies is less than monopolistic . . . Of eighty-five engaged in production either as executives in production, producers, or associate producers (including independents) fifty-three are Jews. And the Jewish advantage holds in prestige as well as in numbers.

"It is difficult on these figures to conclude that American organs and instruments of opinion are predominantly Jewish. . . .

"There remain for consideration the two related fields of politics and the *professions*—particularly law and medicine. The anti-Semitic contention is that the Jews have crowded out the rest of the population and are monopolizing all opportunities. Anti-Semites say a third to a half of the lawyers in New York City and at least a third of the doctors are Jews. One obvious rejoinder is that a third of the population of New York is also Jewish and that the percentage of Jewish lawyers and doctors in other cities with small Jewish populations is correspondingly smaller.

"Another equally obvious reply is that 50 per cent of New York lawyers does not mean 50 per cent of New York's lawyer *power.* The most important office law business in America such as the law business incidental to banking, insurance, trust-company operation, investment work, railroading, patents, admiralty, and large corporation matters, in general is in the hands of non-Jewish firms.

"The medical situation is not unlike the legal. There is the same disparity between numbers of Jewish doctors and extent of Jewish medical influence. . . .

"The Jewish advantage in the professions, then, is rather shadow than substance. . . .

"What is remarkable about the Jews in America, in other words, is not their industrial power but their curious industrial distribution, their tendency to crowd together, in particular squares of the checkerboard. The reason for their choice of particular squares into which to crowd must be found in historical accident. Jews are in scrap iron because they were once in the junk business and they were once in the junk business because a penniless immigrant could make a start there on a shoestring. Were the four and a half million of American Jews scattered more or less evenly over the whole industrial acreage, their presence as Jews would hardly be noticed by other Americans. . . ." [1]

JEWS ALSO ARE AMERICANS

To sum up: The Jews in the United States present a group of people who are more diversified than united. They stand together only against the external forces of anti-Semitism; in all other matters they resemble the other groups and individuals in America. Their individual lives are as much influenced by the economic circumstances and the social environment surrounding them as are the lives of other Americans. Their aspirations and aberrations reflect the American institutions, the American ideals, and the American life in general. In other words, the life of a Jew is, on the whole, very much like the life of any other United States citizen, in its growth, its expression and its peculiarities. Of the latter there are especially two which still identify the Jews although they are not exclusively Jewish peculiarities. These are the group-life in *ghettos* and the tendency to crowd into certain occupations. The reason for this latter we have just seen. One could add that the same is true of the Chinese who concentrate on laundries and restaurants, or the Czechs or Poles who

1) *Fortune*, February, 1936.

make up the *gros* of the steel-workers group, or the Irish who predominate in the police and fire departments of the Eastern city. Ghettoization is a feature which still identifies some Jews. It is doubtful whether this will continue inasmuch as the older immigrants gradually die out and the younger and better situated Jews move away. Thus, the original reason for dwelling together in a community grows less and finally disappears altogether. There are, of course, some grave problems connected with this questiton. Such are the desire to retain the Jewish identity externally,[1] and, adversely, the evil results on some of the youth of the second generation which drifts into delinquency when moral discipline, lacking in the public school system, is not supplied by parental authority. Thus, we have some well known Jewish gangsters as the product of such surroundings. This, however, is paralleled by a similar stare of affairs in the adjoining Italian immigrant section. On the whole the voluntary ghettoization, if prolonged beyond the original economic expediency, is filled with danger. The social inbreeding it engenders tends to produce a narrow-minded exclusiveness and intolerance. Hence, it is not conducive to the furtherance of true American ideals.

6. The Arsenal of Anti-Semitism

The term *anti-Semitism* is a cover-all word expressing every sort of opposition to Jews, from a habitual dislike of some to a deep-seated hatred of all Jews. The word was coined in the latter part of the last century in Germany, but it fell from official favor there, when the Nazis discovered a special friendship for the Arabs who are also Semites. The term, therefore, is an inexact one. It owes its existence most likely to the fact that Jews were granted freedom of religious profession everywhere during the last 150 years while opposition to the Jews continued on non-religious grounds.

The religious persecution of the Jews goes back to times long before Christ as the events chronicled in the Book of Esther in the

1) See Wm. Zukerman: *Currents in American Jewish Life,* in the Contemporary Jewish Record, April, 1944, which discusses the "rise and growth, during the last 25 years, of narrow nationalism among the Yiddish speaking Jews in America."

Old Testament show. While religious fanaticism, intolerance, or hatred cloaked by religious zeal, has pursued the Jews through time and space of Christian history and Christian lands, it had been the fond hope of the Jews that with the grant of freedom of worship to them their role as the popular scapegoat would come to an end. Unfortunatey, this hope was not fulfilled. Instead of hating the Jews for a religous reason the motive was now shifted to their origin or "race"; which was variously attacked as unassimilable or inferior to the people among whom the Jews lived. In other words, the Emancipation had not really brought them peace. This new opposition to the Jew on non-religious grounds, whether aimed at the so-called race or their general characteristics, is now called anti-Semitism. In effect, it is, of course, the same ill-will of non-Jews against Jews which existed in former times; it is merely called by another name and given another reason for its existence.

EXAGGERATIONS

Before looking at anti-Semitism and its various causes it may be well to point out first, in the interest of clearness and fairness, that all is *not* anti-Semitism which is so labelled. Here, as in most things, it is the extremes which are false and misleading. On the one hand we have many Jews whose over-sensitiveness or inferiority complex is prone to see in any criticism of themselves a sign of anti-Semitism. On the other extreme we have those gentile Americans who refuse to believe that anti-Semitism is a real social disease, an actual prejudice, widespread and well entrenched, representing a real menace to the peace and welfare of our national community. The facts of exaggeration with regard to anti-Semitism are quite obvious on account of the tendency to exploit certain minority grievances for political and commercial reasons. So, for example, have the Communists always pretended to entertain a special love for the Negroes, fighting allegedly the battle against all race-hatred and race-discrimination. The truth, however, is, that this is but a smoke screen and merely a means to an end, namely, to gain followers and their voting strength. They do not really further the cause of a better life

for the Negroes. In like manner the Communists have taken up the fight against anti-Semitism, but only for the purpose of adding to their political power. It is a well-known fact that in the homeland of Communism, synagogues are as ruthlessly suppressed as churches, and Jewish refugees can gain admittance into Soviet territory as little as they can into Palestine. As for commercial exploitation, it is notorious, for example, that in New York some daily papers have at one time "featured" this prejudice in their headlines and reportage as a policy of promoting sales. These exaggerations are apt to do disservice to the cause of fostering good-will between Christians and Jews.

ANTI-SEMITISM

Aside from this, anti-Semitism is something very real, and very evil. Like all prejudice, it is rooted in the irrational part of our nature and feeds on the emotions. But it is also defended on rational grounds, as is every conscious prejudice. Fundamentally, on the natural plane, this prejudice of anti-Jewish feeling will yield only to an act of will, a determination and resolve on our part, to treat all men with justice and kindness. This act of the will can only be produced if we remove first the obstacles in the way. These are ignorance, misinformation and misinterpretation. It is much easier to counteract an ill-feeling if we know that there are no grounds for it. Hence, we must look at the alleged reasons of anti-Semitism and try to find out why people hate the Jews.

A PREJUDICE

Anti-Semitism as a prejudice is the ill-feeling of non-Jews against the Jews *as a group*. It does not apply to any personal quarrel, feud or hostility, between a Jew and Gentile for some specific reason. Nor is it enough to admit that "some of my best friends are Jews" in order to be truly free from anti-Semitic prejudice. The anti-Semites, when pressed on the point, will always allow certain exceptions to their collective prejudgment and condemnation. And since they are group judgments, and not those of single cases, where the concrete

accusation can be examined as to evidence and guilt and speedily disposed of on its merits, the anti-Semitic accusations are always couched in general terms; they are vague and indiscriminate judgments, they are not demonstrated truths but only assumptions; they exemplify in terms of Logic "the fallacy of begging the question," the statement assumes what it really should prove.

OF FALSE THEORIES

Perhaps the most ancient anti-Semitic charge is that the Jews are the enemies of the religion of the country in which they live. This has also been the theme, with many variations, of countless accusers in Christian lands. We do not refer here to the question of legal restrictions against them as religious non-conformists (usually Jews, but also at times applied by Protestants to Catholics, and vice versa) in Europe for many centuries. We have in mind rather the accusations of crimes said to have been committed by Jews against religion, without convincing proof ever being asked or given. The most common of these accusations concern the desecration of the Sacred Host and the killing of Christian children for ritual purposes. No authentic instance of either crime has ever been proved, but hundreds of Jews have lost their lives as the result of these calumnies. The modern English historian, Dr. Cecil Roth, himself a Jew, writes with regard to this:

> "To its lasting credit, the Catholic Church never gave the slightest countenance to the calumny. Immediately the Holy See first became cognizant of it, in the thirteenth century, its remonstrances began; and they continued afterwards in unbroken sequence. It is noteworthy that some of the most vehement protests emanated from the Pontiffs who otherwise showed themselves least sympathetic towards the Jews, their objectivity thus being all the more obvious. Time after time, when popular passion brought on a new outbreak, the voice of moderation, sanity and Christian feeling at its truest was heard from Rome. Never was the libel raised under official auspices in the States of the Church—a statement applicable to few other parts of Europe. . . . In no respect does the policy of the Holy See towards the

Jew, essentially humane according to the standard of the age even when it could not be benevolent, appear in a nobler light." [1]

OFFICIALLY CONDEMNED

The words of Pope Innocent IV, who in 1247 first issued an official condemnation of the story about the use of Christian blood by the Jews, are exceptionally vigorous:

> "Nor shall anyone accuse them [the Jews] of using human blood in their religious rites, since in the Old Testament they are instructed not to use blood of any kind, let alone human blood. . . . If anyone knowing the tenor of this decree should, God forbid, dare to oppose it, he shall be punished by loss of his rank and office, or be placed under a sentence of excommunication, unless he makes proper amends for his presumption." [2]

Although the accusation was repeated in succeeding centuries and supported at times by princes and bishops in several countries in Europe, the Holy See remained unwavering in its rejection of this theory of religious crimes by the Jews. The last time this libel was revived was in 1758, when Pope Benedict XIV instructed Father Lorenzo Ganganelli, a Franciscan priest and Consultor of the Holy Office, to examine the case and make a report. This report is probably the best summary of this whole question from the official Catholic point of view. Father Ganganelli became a Cardinal and later on Pope, reigning as Clement XIV from 1769 to 1774, just two years before this nation was founded. He completely exonerated the Jews who had been accused and sternly rebuked the high ecclesiastics who had yielded to their own prejudices instead of trying to discover the authors of the crime that had been committed. We quote the opening paragraph of this report.

> "In the year 1758, there was presented to Benedict XIV, of glorious memory, by Jacob Selek, a Jew, a petition in which he implored from the Pontifical Beneficence an oppor-

1) Cecil Roth: *The Ritual Murder Libel and the Jew.* The Woburn Press, London, 1934, p. 20.
2) Cecil Roth, *Op. cit.*, p. 21.

tune defence against the vexations, imprisonments, extortions, torments, and death to which his unhappy, co-nationals were so often subjected on the pretext that when they manufactured their well-known Unleavened Bread they mingled it with human blood, and especially that of Christians. To such an extent has this been the case that, for the past ten years if the corpse of any Christian were found by chance, murder was immediately suspected, and it was moreover soon believed to have been committed by the Jews of that neighborhood for the above-mentioned superstitious purpose." [1]

PAPACY PROTECTS JEWS

Thus a petition by an unknown Jew, begging the Pope to aid his people against the church- and lay-leaders in a Catholic country, was acted upon, with vigor and dispatch by the Holy See, so that the Jews were, in effect, placed under the protection of the Papacy. This in itself is a remarkable and significant fact in the history of both religious groups. It is an added proof that the official attitude of the Church towards the Jews was one of fairness and justice. For not only in this given case, where the Jews as a group were vindicated and their adversaries were enjoined from persecuting them by the Holy See, but in all cases where Jews have appealed to the goodwill of the Papacy, down to our own days, they have found in the Holy Father a champion for their natural rights.

RELIGIOUS PREJUDICE

Contrary to a widespread belief among the Jews, the story and the teaching of the crucifixion of Jesus Christ is rarely a cause of religious hatred against the Jews when treated correctly. Nor are those Jews well advised who try to lay the blame for Christ's death at the door of Pilate or the Romans, or at any rate wish to exonerate all Jews. All Christians repudiate such a course and reject such an interpretation of the story in the Gospels and Jewish anxiety on this score is ill-founded. What should, perhaps, be stressed more is the fact that, in the common guilt represented by the sins of man-

1) Cecil Roth, *Op cit.*, p. 67.

kind, as the true cause of Christ's death, the Jews have their share along with the rest of men. The appeal to religious prejudice is today made on other grounds than by means of such crude methods as the renewal of the blood-libel. It is done by citing, for example, passages from the Talmud which allegedly express hostility to Christianity. This has met with but little success, because such passages are either capable of a non-offensive interpretation or are unknown to most Jews. More weighty is the accusation that irreligious and atheistic Jews are trying to undermine the religious foundations of our society, in the spoken and printed word, and in the educational field. No doubt Jews who have lost their faith and have given up their religion are among the advocates of a Godless world, following the Liberalists of the 18th century who also tried to free society of God and eventually found a substitute for the Divine Omnipotence in the State, the Volk, or the Class. But such Jews (who form but a small minority of the American agnostics and a minor fraction of the Jews) have turned their back on the teachings of their religion; they have become apostates similar to those Christians who have cast aside their own religion. Such Jews may in truth be considered the enemies of Christian society, but they are much more the grave-diggers of their own people; for with the extinction of Judaism as a religion, the people of Israel would also cease to exist. In other words, irreligion, agnosticism and atheism cannot be considered as either Christian or Jewish evils; they are evils in themselves, regardless of the origin of those who profess them. Our fight must be against the evil and not against their deluded defenders, else we shall be open to the accusation of hypocrisy.

THEORY OF CONSPIRACY

The charge that the Jews directly threaten the Church by *conspiring* to uproot the Catholic and Christian faith is not made seriously in our day. The strongly secular structure of modern life takes away much of the shock and resentment which the theory of religious conspiracy formerly produced. Today there is a more oblique attack which has found favor with many shallow minds. It

is the charge of the "Bolshevization" of our society. The Jews are accused, according to this theory, of conspiring to eradicate Christianity by gaining the financial, cultural, educational and political control in the important nations of the Christian world. This charge is usually supported by quoting as evidence a "document" which allegedly gives particulars and details regarding the objectives and the methods of this conspiracy. More frequently however, it is claimed that Communism, or leftist radicalism in general, is the spearhead of this Jewish conspiracy, inasmuch as Communism or Bolshevism is said to be controlled and promoted chiefly by Jews.

THE "PROTOCOLS"

Any charge involving conspiracy is generally strong in its emotional appeal but weak in its evidence and proof. It is therefore, a favorite device of demagogues and rabble-rousers, for it has a decided mass-appeal. In the case of the theory of the conspiracy against the Christian society reference is made to the so-called *Protocols of Zion.* History knows perhaps no more fantastic piece of fiction than this alleged document. In origin and exploits it surpasses the weirdest inventions of any Hollywood scenario. According to the title, the "Protocols" purport to be the record or minutes of a meeting of Jewish leaders, dubbed the "wise men" or "Elders" of Zion. In point of fact, there was never any such meeting; there were and are no such "Elders" or leaders, nor has the Zion of the Zionists, or Zionism in general, anything whatever to do with this matter. In consequence there could never have been any protocols of the non-existent meeting by non-existent Jewish leaders. The whole thing is now known to be a fabrication, manufactured in Paris at the turn of this century by the Russian Secret Police (Ochrana) there. They simply joined together a forgotten political satire which had been written by a French lawyer, Maurice Joly, in 1865, and was aimed at Emperor Napoleon III, plus a chapter from a second-rate German novel featuring an address by a Rabbi in a cemetery in Prague. From this they fashioned a pamphlet whose purpose was the stirring up of opposition by the Czar and his Court against the liberal elements

in the Russian Government at the time, by alleging that these liberals were under the influence of Jews and Freemasons. However, it was not cleverly introduced but was given to an obscurantist cleric, one Sergius Nilus, who first published this fraud in 1905 under the scare-title: "The Coming of the Anti-Christ—and the rule of Satan on Earth." Little attention was paid to this pamphlet at the time and evidently neither the Czar nor his government were affected by it as the reactionaries had hoped. Having already died a natural death it was unfortunately resurrected after the first World War. Then it was widely used by the forces of the White Russians against the Jews, especially in Southern Russia, where the "Protocols" tried to identify the Jews with the Communists and thereby did tremendous damage to the Jewish communities there. Soon after this the "Protocols" appeared in many translations, in England, Germany, and the United States.

Lies are said to be shortlegged and so condemned to be shortlived. Some lies, however, die hard. At any rate, this historic concoction of lies has spread over the whole world and has done much harm to the Jews. In spite of the fact that the truth about the alleged Protocols was immediately challenged and proof was offered that the entire thing was a forgery, they still continued to be published and circulated in the United States and elsewhere. Disregarding all the unmistakable documentary evidence which substantiates the falsity of the 'Protocols' the anti-Semites and their dupes continued to spread the forged documents throughout the world and particularly in the United States, England and Germany. They ascribed to world Jewry the rise of Bolshevism in Russia, as part of the 'Protocols' conspiracy of world conquest." [1]

DISPROVED FORGERIES

Today this particular ghost or bogey has been laid low. There never was a single reputable historian who admitted the Protocols as genuine evidence of a meeting or proof of a conspiracy. But irresponsible writers and disreputable demagogues still referred to it,

1) Herman Bernstein: *The Truth About the Protocols of Zion,* New York, 1935, Covici-Friede, p. 54.

until the Berne trials in Switzerland effectively disposed of them as spurious and malicious inventions. No intelligent person can mention them today as genuine and do so in good faith. For, in the words of the Jesuit historian Pierre Charles:[1] "The proof has been given that these protocols are a forgery, clumsily plagiarized . . . composed with the aim of rendering the Jews odious by exciting against them the unreflecting, blind passions of the mob." Finally, one may fittingly "add the remarks made by Judge Meyer of the Police Court of Berne, when summing up the case (i.e., The Jews of Switzerland vs. Theodor Fischer, distributor of the 'Protocols'). He said: 'I hope that one day there will come a time when no one will any longer comprehend how in the year 1935 almost a dozen fully sensible and reasonable men could for 14 days torment their brains before a court of Berne over the authenticity of these so-called Protocols; these 'Protocols', that, for all the harm that they have already caused, and may yet cause, are nothing but ridiculous nonsense!" [2]

With the "Protocols" the whole theory of the conspiracy for Jewish world-domination must also fall, for they constitute the principal basis on which this theory has been placed.

ARE JEWS THE ANTI-CHRIST?

One hesitates to dignify with words of attention a most repugnant *theory* which attributes to the Jews a vicious and destructive mission in the world of spiritual reality. The charge is, of course, not made quite as boldly as this; it is more of a whispering and innuendo campaign launched in the best tradition of the Protocols. The theory apparently implies that the Jews are the spearhead of Satan's onslaught on the forces of God, or the God-fearing and God-loving people, in order to frustrate the work of Christ which desires to bring about the salvation of all people. Sometimes even an analogy is drawn between the mystical Body of Christ and the diabolical "Body" of

1) *Les Protocols des Sages de Sion,* Nouvelle Revue, Théologique, *Paris,* Janvier, 1938, p. 29.
2) John S. Curtis: *An Appraisal of the Proctocols of Zion,* Columbia University Press, New York, 1942, p. 64.

Satan's army, of which the Jews are then said to be an outstanding unit, working only for evil and the Evil One. They are characterized as the collective Anti-Christ; sometimes they are bracketed also with Freemasons, and more recently, with Communists. This crypto-dualism really revives the ancient Manichean heresy, which attributed a positive or personalized existence to evil. Needless to say, this theory has no backing among responsible Catholics or reputable theologians; there are no facts, no authorities, no valid arguments of any kind that support this malicious libel which is totally contrary to the Catholic spirit of prayerful solicitude for the Jews. Only a hopelessly prejudiced person or an immature mind can believe such synthetic nonsense or be frightened by this manufactured bogey. It needs but the pitiless light of honest examination to cause this theory to dissolve into the thin air of an abnormal phantasy.

RED REVOLUTION

The conspiracy theory based on the "Protocols" is being more and more abandoned today and its place is being taken by the *theory* of conspiring to gain control through revolution. The Jews, so the cry goes, are Communists or fellow-travelers. They started the Bolshevist Revolution in Russia and are now in full possession of the party there; they are also the leading members of the Communist party in the United States. This picture of the Jews as the real power behind the Reds is a widely accepted one. There is no lack of appearances to give it strength. Yet, on closer examination, it proves to be a totally false one. For, outside of Trotsky, neither did the Jews play any predominant part in the founding of the Communist regime in Russia, nor are there any Jews in commanding positions there today. The few Jewish names, such as Litvinoff and Maisky, are unimportant in comparison with those of Stalin, Molotov, Voroshiloff and the other leading Communists; while the Party in the United States is headed by non-Jews like Browder, Foster, Minor, and others. The few Jews who seem to be important, such as Amter, Gold or Zuckermann, are overshadowed by non-Jewish Communists and fellow-

travelers, such as Cacchione, Marcantonio, Quill, Curran, Bridges and others.

MARXIST INFLUENCE

While it is false to saddle the Jews with the responsibility of Communism here and abroad, it is, however, true that the Marxist influence on many Jewish workers and intellectuals is real and strong. But the two are not identical as can at once be seen by the fact that the Communists are the bitter enemies and loud opponents of the Socialists, who more or less follow the Marxist doctrine. The reason why so many Jews have sought and still seek economic or political salvation for the masses in the Socialism of Karl Marx is mainly twofold. It was a natural thing for the Jews in the United States to follow the European example where the Socialists were in the forefront of those who recognized the need for political action to remedy the social injustices of an unrestrained capitalism. The early exploitation which the Jewish immigrant experienced in this country and the sweatshop conditions in his trade quickly forced him into the direction of a leftist radicalism. This represented a common political development in Europe, but it was an alien innovation on the American political scene. The leaders of this movement were not all Jews. The names of Eugene V. Debs and Norman Thomas are witness to that; but the center of gravity remained with the Jewish constituents in the urban centers of the East. Another reason of the Marxist appeal to the Jews must be sought in the dialectics or argumentative nature of the Socialist doctrine which flatters the usually mentally alert Jew and predisposes him to accept as truth what is but a half-truth slogan of the Red Propagandists. It may also be that the dialectical nature of Marxism finds in many Jews an echo of their talmudic tradition, which delights in discussions, and thereby attracts to its meetings more Jews than their proportionate membership warrants.

SHORT-SIGHTED VIEWS

There is, however, still another reason why so many Jews sympathize with leftist movements. It is due, in part, to the Russian-

1) David Goldstein: *Jewish Panorama*, p. 281.

Communist regime's suppression of racial discrimination, particularly of anti-Semitism. This fact has meant a great deal to a people that had occupied an inferior position for so long, and which had been openly persecuted so often in pre-Communist Russia. It was, therefore, understandable that the Jews' appreciation should manifest itself in a friendly attitude towards those who were responsible for this change. But when such an attitude causes one to overlook the great harm which the same regime inflicts on countless people by its anti-religious laws and acts, then it becomes an obstruction to truth and honest vision. This apparent blind spot on the part of many Jews fails to notice the injustice and oppression to other groups, by riveting Jewish attention on their own improved condition to the exclusion of all other viewpoints, and thereby providing a distressing element of division between Catholics and Jews. It would indeed be a great contribution to solidarity and friendship between the two religious groups in the United States, if Jewish leaders would make a public and forthright declaration advocating full and unrestricted freedom of worship in Soviet Russia, and more especially in those regions of Eastern Europe which are now under Russian control or influence.

ECONOMIC JUSTICE

In spite of the doctrinaire and ideological attraction of Socialism it was much more the *labor question,* involving just wages, shorter hours and union organizations, that provided the principal motive for the political activities of the Jewish working population. Thus, when the Socialist party became politically divided, the majority of the Hebrew membership joined the new American Labor Party which supported the New Deal. But even here the domestic power-politics ran true to form, and in the latest factional strife the ALP broke up into two groups, led by two powerful Jewish leaders in the needle trades, Sidney Hillman and David Dubinsky. The Hillman group, which received Communist support, retained the old American Labor Party label, while the more conservative element withdrew to form the new political Liberal Party. This merely shows that

there is no static policy even among the rigidily organized and well disciplined group of Jewish workers. Like the rest of the American voters, they too pass through their periods of change. In addition we must remember that an even greater number of Jews belongs to the two major parties, in the East to the Democrats, in the Middle West to the Republicans. This shows that the Jews follow other groups in their political loyalties and that there is no "Jewish vote," in the sense that a Jewish central authority decides how the Jews shall vote, as little as there is a "Catholic vote," although both groups follow a somewhat similar political pattern or line. The best evidence of the political creed of any community is furnished by the representatives which they elect to the State Legislatures or Congress. A glance at such a list gives in itself the lie to the contention that Jews are mostly Communists. In the City Council of New York, for example, there is but one Communist, and he is not a Jew; there are neither Communists nor Socialists in the New York State Legislature, and none in the U. S. Senate or the House of Representatives in Washington. The Jewish representatives in both the Senate and the House, as well as in the State Assemblies, are all either Democrats or Republicans. In the face of actual figures it is nothing less than astounding how the few thousand Jewish Communists can make so much noise and create the impression that their number is immeasurably larger than it is in reality.

LEFTIST MOVEMENTS FAVORED

It must be admitted, however, that Communist movements and Communist inspired activities often find public support and sympathy in Jewish circles. This helps to create the false impression that Jews on the whole are inclined to favor Communism. The public is apt to forget that all major Jewish organization, such as the American Jewish Committee, the American Jewish Congress, the B'nai B'rith and others, have officially condemned Communism as an unacceptable way of life, contrary to Jewish interests and to American traditions. For Catholics, who had waged incessant war for over half a century against the infiltration of the Socialist, i.e., Marxist materialist

philosophy as a slow and dangerous poison in the body politic and as an open enemy of their religion, this linking of Marxist sympathies with the Jews in the United States remains a disturbing factor. It provides one of the major obstacles to a better understanding and more friendly cooperation in the civic field. But a love of truth and fairness will overcome this obstacle too.

RACIAL THEORY

Next to the accusation of a Jewish-Red world conspiracy, by which the anti-Semitic agitator excites the fear and resentment of the masses, the important weapon in the anti-Semitic armory is the *theory* of the inferior race. This is the thesis used by the Nazis in their persecution of the Jews, as pointed out before. It is the corollary to that other Nazi race-argument that the Nordics, particularly the Germans, are the superior or master race, destined to rule the world. But their attempt at world domination went down to defeat. In spite of this, however, there are still some individuals who have not purged themselves of the secret fascination and flattery which this absurd belief holds for them. Working by indirection they repeat the Nazi line that the Jews are essentially a race of parasites, that they are destructive rather than constructive in all their tendencies. To the fair-minded person such statements sound silly, but to emotionally warped minds mere assertions seem to carry weight, even if the evidence points the other way.

The Jews, it has been sufficiently demonstrated, do not constitute a race, therefore, one cannot speak of racial characteristics. The Jews have usually intermarried with the people among whom they lived, so there is no scientific basis for classifying them on any racial ground. Any differences which one might discover in them, i.e., the qualities or properties which are often ascribed to them and called "Jewish characteristics," are either the marks of their religious adherence or the result of an environmental influence. Many of these marks are neither exclusively found in Jews nor are all Jews found to possess such alleged characteristics. Since this charge, however, constitutes a most fertile ground for anti-Semitic feeling we must look at it more closely.

FALSE GENERALIZATIONS

The vulgar form of anti-Semitism blames the Jew for any and every kind of evil, wrongdoing, trickery, disloyalty, mischief and general misfortune within the community. The fact that some of these allegations contradict each other, as, for example, the charge of being international bankers and also international anti-capitalistic Communists, does not disconcert the accuser. In most instances he does not even deem it necessary to support the charges with some semblance of proof. But sometimes the attempt is made and then some cases are cited which can usually be duplicated by pointing to similar cases among non-Jews. To put it differently, some particular cases of wrongdoing by Jews are used from which to draw a general conclusion; because *some* Jews have been found to be guilty it is then falsely stated that *all* Jews are like that. This creates the popular counterfeit, of unwarranted generalization, which pretends to be good coin by just saying that "the Jews are"—meaning "*all* Jews are . . ." This trick of forming a collective judgment from individual instances should have a familiar ring to Catholics. It is an echo of similar tactics used against them whenever an erring member of their own faith was discovered by anti-Catholics.

IRRATIONAL DISLIKE

It is probably the experience of many minority groups that their sudden appearance within another community causes them to be disliked or hated. We have seen that this was the case with the Catholic immigrants 100 years ago and it was repeated later in the case of the Jews. Especially the economically and culturally weak fear and resent the intrusion of newcomers who are looked upon as rivals and competitors. The dislike of strange ways leads to xenophobia or a hatred of strangers, i.e., aliens who behave differently, and who speak, dress and worship differently. Anti-Semitism embodies all these dislikes and phobias. To this can be added the false judgments prompted by jealousy or envy. For example, the frequently thrifty, perhaps penurious, management of a business by a Jew is labelled as greedy or avaricious; but in oneself this would be called caution, foresight,

enterprise or shrewdness. In the Jew the virtues easily became vices and in our own eyes vices sometimes are twisted into virtues. It all depends whose ox is gored. When once we have definitely developed a dislike for a minority group, in this case the Jews, then there is no limit to the accusations which we permit or believe against them. And so the Jews are charged by anti-Semites with being shirkers, cowards, and draft-board manipulaters although any examination of the casualty lists published in the daily press disproves this. They are the *scapegoats* for such things as the Depression of a decade ago or the military debacle in France in 1940. Whatever calamity may yet appear in the United States or elsewhere, the Jews will have a sad priority on the blame to be assigned.

All these considerations tend to show that, whatever the shortcomings of the Jews may be, singly or collectively, the causes and reasons for the anti-Semitic ill-will lie much less with them than in the moral deficiency of the anti-Semites. They will bridle with feigned indignation if a Jew is convicted of a crime, but pass over in silence or even excuse the same crime when committed by a member of their own particular group. The anti-Semite merely wishes to feed his hatred and is not concerned with the moral health of the community. His accusations spring more from his own viciousness than from the weakness of the accused. Thus, if a Jew is found to be a successful businessman, the envy of the anti-Semite will attribute the success to fraud or deceit. The hard work of poor Jews will be called covetousness, while the easy-going methods of other Jews will be taken as proof of their distaste for hard work. In other words, with the anti-Semites it is always "heads I win, tails you lose." Act as he will, *the Jew must always be blamed.*

NO WHITEWASH

This is in no way an attempt to show that the Jews are to be considered free from blame or blemish. The Jews have their share of human frailties and anti-social individuals; they too have "problem children," juvenile delinquents, corrupt public servants, and hardened criminals. Every flock has its black sheep. Here lies perhaps Juda-

ism's gravest fault, namely, a growing decline of its supernatural elements. In addition to these there is also a certain type of "obnoxious Jew." "Every group has its more obnoxious individuals who are usually quite as offensive to the members of the group as they are to outsiders. The Jewish group is no exception." [1] This refers to the ill-mannered, loud-mouthed individual, who is a bore and "a pain" to those around him. Such provocative characters do arouse antagonism, and, where Jewish, may thereby become in some measure responsible for the spread or increase of anti-Semitism. Yet, this can never be advanced as an excuse. For the injustice and falsehood of anti-Semitism lies in the assumption or assertion that these faults are the result of something inherent in the Jewish religion, or that they are inborn in the "race"; or it is said to be due to a predisposition of the "Jewish character." The plain truth, of course, is, that we must ascribe such faults to the same human nature, weakened by original sin, common to all of us. It is equally untrue to insinuate that the Jews contribute a disproportionate share to the nation's delinquency. The charge is not borne out by any factual proof or statistical report; indeed, the very opposite is true—in proportion to their population quota, the number of Jewish delinquents is less than half the number that of other groups.[2]

DID JEWS DE-CHRISTIANIZE SOCIETY?

The charge that Jews disrupted Christendom at the end of the Middle Ages, created Capitalism and Nationalism to bring in the era which is now in its death-throes, and that they exiled the teachings of Christ from political and economic life of the nations is historically untenable. The fact is that Jews were only partly responsible for this cataclysm. The greater responsibility lies on the heads of bad Catholics of the later Middle Ages, the period of the pagan

1) J. O. Hertzler, *The Sociology of Anti-Semitism Through History* in *Jews in a Gentile World*, by Isaque Graeber and Stuart Henderson Britt, New York. Macmillan.-1942, pp. 91-92.

2) During the ten years, 1920-1929, a total of 394,080 prisoners were received from the courts at the receiving prisons and reformatories of the States in the Union. This number included 6,846 Jews, or 1.74%. During the same period the average percentage of Jews to the total population of the United States was 3.43%. In other words: the Jews furnished a little over half of their numerical quota to the population of the prisons. (American Jewish Year Book, vol. 33, p. 203.)

Renaissance and of the 18th and 19th centuries by their neglect of the social teachings of Christ. Still greater responsibility rests on the Protestant Churches by rationalizing Capitalism and Nationalism in terms of a false Christianity. Thus, on the Catholic side, we witnessed the Spanish and Portuguese Imperialism that coupled Christ with greed and pride, and the failure of Catholics to apply the old guild system with its doctrine of economic morality to the new nations of Europe, to the continent of Europe and to the New World trade, after the system had worked so well before on the city level. On the Protestant side, the individual interpretation of Christ's teaching left the door open to sanctification of greed and power. The national churches glorified national separateness, while some groups considered themselves alone predestined for Heaven and then sought financial success to prove it. Jews, for their part, were opposed even to the incomplete Christendom of the Middle Ages. They stayed out of it; and when it was breaking up they added their force to its destruction. But it is not true that they accomplished its destruction; they did, however, join with blind and selfish Catholics and Protestants (as Protestantism then was) to destroy an era of deliberate, if incomplete, international cooperation and economic cooperation.

We who now live at the end of that era when everything is in turmoil, look upon things differently. Catholics are now trying to be good Christians by endeavoring to subject everything to the universal moral law of Christ. Many Protestants are now trying to reject, for example, the nationalism of the old Anglicanism and Lutheranism, in order to prevent in this way the giving to Caesar the things that are God's, and to make the law of God supreme for everyone without exclusions and distortions. Many Jews, too, are giving up the old emphasis on the chosen people idea, with its mission to save the world under a Savior yet to come, and are accepting the Catholic idea of a world of equal individuals and equal peoples, under a common moral law for a common brotherhood.

The Jews find it hard to overcome the old notion of being a people separate and apart. Protestants find it hard to discard their rational-

izations of Nationalism and Capitalism. Catholics still fear cooperating in the creation of a wrong world against their principles; they find it still harder, actually, to create a right world.

Among Jews of our generation, the divisions are almost endless regarding this issue of how to create a just brotherhood of dignified nations and persons. The orthodox Jews still tend to remain apart, although to an ever decreasing degree. The conservative Jews, and still more the Reform groups, especially the Rabbis, have moved farther from the exclusiveness of the old Jewry, and have worked for a world organization to establish justice and peace and national decency. In addition one finds individual Jews, of little or no religious connection, who take every sort of position, such as defense of the earlier competitive Capitalism and Nationalism, defense of world cartels and Imperialism, advocacy to world organization for justice and peace, advocacy of a world revolution that would destroy personal property and national rights, and almost every conceivable compromise upon these positions.

It is still uncertain how much Jews, Protestants and Catholics will do to make this earth a better place to live in. Jews and Protestants find in their religions fewer resources than Catholics, although more than at the beginning of this tragic era. It is fallen-away Jews, Protestants and Catholics who are this generation's worst enemies. Without desiring to blur in any way the fundamental difficulties of Jews and Protestants in the creation of a right world, it is eminently true that they are now doing great good and can do more.

Historically Jews were but one element in the creation of this age. At present, they are also one element in trying to correct it.

CONTRIBUTIONS OF JEWS

Better than a mere rebuttal of unsupported accusations or the purely negative and the pot-calling-the-kettle-black type of arguments, is a brief glance at the *constructive achievements* and the real contributions which the Jews, individually and collectively, have made to our national life. Anti-Semites either deny such contributions or minimize them where they cannot be explained away. Yet they con-

stitute important evidence as to the falsity of so many anti-Semitic accusations. In every century and every country the Jews have given of their best, not only for the benefit of their own community, but also for others.[1] In the United States also it is not difficult to find instances where the people in general are the beneficiaries of the diligence, application and good-will of individual Jews, or even to the more anonymous group of Jewish workers.

BETTER CLOTHING

It is, for example, as much the achievement of the Jewish manufacturers and laborers of the needle trades as it is of technological progress, that today the average men, but especially the average women, in the United States, are better dressed than any other country in the world. Mass-production, style-creation and price-groupings have made it possible to offer more dresses at moderate prices to the population of the United States than any other country can, on a scale undreamed of fifty years ago. This development is due almost entirely to Jewish enterprise, labor and skill. A similar development may be found in the fur industry. Not so long ago fur coats were the privilege only of the wealthy few. Today a fur coat is no longer a sign of luxury and riches, but something that can be acquired or aspired to by an average working woman. Another industry which is indebted to Jewish ability, organizing talent and faith is the film industry. This came up almost exclusively through the pioneer work of the small operator and investor, whose vision rewarded his venture a hundredfold. Now it ranks among Big Business.

But the collective contributions of the Jews to our national life should not be sought in the material field exclusively. We have already mentioned the fact that the Jew's traditional zeal for justice, particularly social justice, had a great deal to do with the abolition of capitalistic abuses and exploitations among the working classes. Outstanding among the Jews is their sincere devotion to

1) See: *The Jewish Contributions to Civilization,* by Cecil Roth. Macmillan, London, 1938.

family life. This is a moral and spiritual asset for the nation which no Catholic will overlook or fail to appreciate. There is also the deep respect which many Jews have and show for the religious meaning and motivation in the social life of man. In the hierarchy of values most Jews will place the spiritual, moral or intellectual activities high above any worldly success or the mere amassing of wealth. These are all features of an Old Testament heritage which cannot but enrich our society as a whole.

COMMUNITY BENEFACTORS

If one were to attempt to write a history of the American people of the past fifty years it would be impossible to do so without mentioning the names of Jewish individuals who have made important contributions to practically all fields of human activity. Citing only a few, arbitrarily and at random, we remember, for example, the Guggenheims and Lewisohns not as great mining families but as public benefactors, viz., the creators of well-known fellowships, aviation research, and free public concerts. The Strauss family, with its milk fund for babies and benefactions to all creeds, recently deeded as a gift a palatial mansion to the New York Archdiocese for charitable purposes. The world-famous Rockefeller Institute in the field of medical research and public health would be much poorer without such persons as its long-time president Dr. Simon Flexner, or Dr. Karl Landsteiner. In the fields of radio, electrical science, music, theatre, literature, physics, medicine, finance and philosophy, the Jews have made notable contributions. Among the jurists the names of Brandeis and Cardozo will always rank high, while the number of lesser legal lights is legion. The Jewish leaders Jacob Schiff, Louis Marshall, and Cyrus Adler have left lasting impressions on the communities in which they served. Their activities were aimed at the improvement of the *whole* community and they benefitted the community as a whole to a very marked extent. The tradition of public spirited, patriotic service is worthily continued today by Bernard M. Baruch, who has been honored by many groups and classes in the United States as "a great American whose life is an example of tol-

erance, human sympathy and practical wisdom," in the words of Secretary of the Navy Forrestal at a function honoring Mr. Baruch. In philanthropy, the Rosenwald fund for Negro education, the Guggenheim Memorial Foundation, and the numerous buildings donated by Jews to public and private colleges and universities (including Catholic institutions), are proof enough that Jews are grateful to the land that has given them so many opportunities, and to the people who have accepted them on the common ground of good citizenship.

JEWISH PATRIOTISM

This American citizenship, however, has its hard side, as well as its advantages. The sacrifices demanded by the nation of all of us in wartime is a test of our devotion to the ideals of this American citizenship. It was almost inevitable that the finger of anti-Semitic accusers should have pointed to the Jews as deficient in patriotism. They were said to evade induction; if inducted, they shirked combat duties; if in combat formation, they were cowards; etc,, etc. While it is ordinarily impossible to refute all such gratuitous assertions, the libel about a lack of patriotism by the Jews has been effectively nailed by authentic figures.[1]

There is, therefore, no truth in the assertion that the Jew as an individual is not as good and useful a member of society as the non-Jew. And there is no truth whatever in the assumption that the Jews as a group are inferior in value, or that they conspire against others on economic, political or religious ground. It is true that as Jews, the group is readily recognizable and that some Jews are still separated and isolated from the normal American community. Many Jews have not yet been so assimilated and absorbed as the Sephardic and early German-Jewish settlers have been. To many Eastern Jews there are religious and social objections to such an assimilation. They would much rather preserve their identity as Jews, even externally and socially. There can be no question at all as to their rights to choose such a distinctive separation. Catholic priests and nuns, for example, have exercised a similar choice. But external signs of any

1) Reference to the Congressional Record, March 30, 1944, Page 3374.

group-attachment do not have to signify an inner exclusiveness from the common American Society.

It will need much educational effort to dispel lurking suspicions and to create that mutual respect, that reciprocal tolerance, necessary to keep the peace in mixed communities. But this effort must be made, for our American democracy is founded on Christian principles of justice and charity which recognize the human natural rights of ethical cultural and religious freedom of conscience.

7. The Sin of Anti-Semitism

The Gospels tell us of two instances where Christ discussed the two great loves: the love of God and the love of our neighbor, in which, according to St. Paul, is found the fulfillment of the entire Law. On one occasion the Scribes and the Pharisees put the question to Christ regarding the "great commandment." On another occasion our Lord Himself asked it of a lawyer; but he, in turn, demanded to know of Christ: "Who is my neighbor?" [1] In answer to this question we have the beautiful parable of the Good Samaritan, who cared for a Jew that had fallen among robbers on his way from Jerusalem to Jericho. We are told that a priest and a Levite, both by law obliged to give aid, passed the Jew with indifference; but that the despised stranger from Samaria saved his life.

THE JEW IS OUR NEIGHBOR

To give this illustration its modern version we must see the Jew of today as having fallen into the hands of his persecutors. Again there are passers-by who ignore his distress, although their faith demands of them an active love of their neighbor, namely the performance of a corporal work of mercy. But once more it seems to be left to outsiders such as the dubious groups of Communists and Liberals, to play the part of good Samaritan by interesting themselves in the rehabilitation of the stricken and despoiled Jew. It is the non-religious forces that seem to have taken the lead in the fight against

1) Luke 10, 30.

anti-Semitism, despite the fact that it is a moral question. It was "the outsider" in the parable who showed the "true believer" what should be done in order to be a "good neighbor"; but it was to the true believer that God addressed his admonition: "Go and do thou also in like manner." [1]

"Do this an thou shalt live," said Christ to the lawyer and to all mankind. And obviously, the converse of this principle is alo true, namely, that we shall not live, but perish, if we fail to fulfill the law of love towards our neighbor and towards God.

LAW OF LOVE

There is nothing more essential, more basic, than the command of love in our Christian religion. Hence, nothing tears at the very roots of the Christian and human social order more than the disregard of the law of love. To do this means to be doomed to die socially and spiritually. It is in this formal opposition to the divine order of love that we must find the real evil of any group-hatred, such as anti-Semitism. It is a sin against God's ordained way of life for all mankind. And the wages of sin in this instance is literally death, not only spiritually but also physically; for the strife which a deep-seated group hatred provokes leads to war, i.e., the killing of groups by opposing groups. It is not a God-willed order of things, but a terrible retribution for a man made disorder. This holds true whether it is a civil strife or a world war, whether it is an economic boycott or a bloody battlefield wherein this denial of the law of love finally culminates.

MADE VOID BY ANTI-SEMITISM

This inescapable consequence of evil, inherent in the sin of group-hatred in general, should have by itself a sobering and salutary effect on any reflecting mind. It was the earthly mission of the Son of God to atone for our sins and expiate our crimes in order to enable us to live under the reign and in the kingdom of His love. The frustration of this work of Christ is an anti-Christian act or activity. Primarily,

1) Luke 10, 38.

therefore, anti-Semitism, like all group hatred, is to be condemned as a sin of a peculiarly *anti-Christian* viciousness. It is a dangerous disruptive force, a devastating social disease, which not only hurts its intended victim, but effects a Samsonlike destruction of the temple of our national commonwealth, since it breaks down the supporting pillars of justice and love.

There are, however, additional reasons why anti-Semitism must be condemned, and abhorred by all Christians. The most obvious reason is its recoil or boomerang feature. For, once we permit the door of injustice, discrimination and separation to be opened, all groups, but especially all religious and racial minority groups, will feel the effects of the entering foul air of prejudice. If we ourselves help to weaken the moral bonds which hold down prejudice, then this blind prejudice, freed and unhampered, will turn on its next victim, which is the Catholic group.

MODERN ANTI-SEMITISM

We have pointed out before that the Nazi brand of racial anti-Semitism is directly aimed at the Christian religion. The Jews themselves feel this almost instinctively. They realize that they are forced, so to speak, to be witnesses for Christ, when persecuted by the race hatred of the anti-Semitic Nazis. This is forcefully illustrated, for example, by the gifted Jewish Russian painter, Marc Chagall, whose canvas, "The Crucifixion," in the Pierre Matisse Gallery in New York City expresses this idea poignantly.[1] The background in this painting shows us scenes of murder, pillage and arson committed by Nazi storm troopers; we see burning homes, a desecrated synagogue, Jewish refugees fleeing in terror in all directions, on land and by sea, carrying with them their prized possessions: children, goods or the Torah roll; against this background the large central figure of Christ on the Cross, held within a beam of light, dominates the scene and illuminates, as it were, symbolically this dark horror. The picture strongly suggests the link which exists between Christ's own crucifixion and the modern persecution of countless Jews by revealing

1) See Frontispiece.

the fact that in the modern type of anti-Semitism it is Christ who is crucified anew in the persecutions of His people. "Today enemies of God torture Christians and Jews alike, because they hate Christ. They would like to annihilate His Spirit, and exterminate His Blood. To slay Christ, they martyr those who brought Christ into this world, as well as those who have accepted Him." [1]

IS ANTI-CHRISTIAN

The same point of view is expressed by the Jewish writer Maurice Samuel in his book entitled, "The Great Hatred." Indeed this writer rather exaggerates the anti-Christian motivation of Jew-hatred to the exclusion of all other causes when he says: "the internal structure of contemporaneous Jewish life has no bearing on the function of anti-Semitism." [2] He maintains that

> "dislike of Jews may not have anything to do with anti-Semitism. It may be a psychological fixation, quite unrelated to some popular idea concerning a natural or historical phenomenon. In that case it is one form of a common human weakness. Perhaps it is the extension of an unpleasant personal experience. Perhaps it is connected with a group rivalry of one sort or another. Perhaps it arises from what is generally defended as 'an ingrained antipathy'—which is only a high-falutin name for a bad habit acquired in childhood. Then it has nothing to teach us that cannot be learned from the study of other intolerances. . . . Anti-Semitism is called anti-Christian in the sense that it is repugnant to the spirit of Christianity, that it is, like every other kind of race-prejudice, offensive to the first principles of the Christain faith. And of course it is true that all hatreds, bigotries and oppressions are a rejection of Christian law. But in connection with anti-Semitism the observation is actually pointless. For anti-Semitism is not anti-Christian in the sense that it is un-Christian. *It is the expression of the movement to put an end to the Christian episode in human history.* While

1) John M. Oesterreicher: *The Blessed Virgin and the Jews*, p. 29.
2) Maurice Samuel: *Op. cit.*, p. 189.

all other anti-Semitism is the conspiratorial, implacable campain against Christ the Jew." [1]

A similar view of the anti-Christian nature of modern, especially racial, anti-Semitism was held by the leading churchman in Germany, Michael Cardinal Faulhaber, Archbishop of Munich, who saw in the attacks against the Jews in Germany a veiled attack against the religious, ethical and cultural values of the Old Testament. In his celebrated series of sermons on the religious values of the Old Testament and their realization in Christianity, preached within a few months after the accession to power by the Hitler regime, he defended Judaism as the spiritual ancestor of our Christian religion, which no Catholic could discard or ignore. "When antagonism to the Jews of the present day is extended to the sacred books of the Old Testament and Christianity is condemned because it has relations of origin with pre-Christian Judaism . . . then the Bishop cannot remain silent." [2]

Christians and Jews are linked together by their histories. Neither can deny the connection with the other. Hence, the two religions, Christianity and Judaism, can as little tolerate an antagonism against each other, without each feeling the effects thereof, as can two people, who hate each other, and still expect to live a peaceful and normal life in the same community. Jews who hate Christians and Christians who hate Jews are people who cut off their noses to spite their faces.

BLIND IN ITS OWN CONCEIT

Anti-Semitism is a subtle form of self-flattery. All group-hatred is. It creates the delusion of superiority and social strength denied by facts. Especially is this the case with the "moderate" anti-Semites, those who have nothing against the "good" Jews or the "religious Jews," but would see in a bad or irreligious Jew not an anti-social individual but only *a Jew*. The latter has therefore to be opposed by reason of his "race," the group-standard being furnished ap-

1) Ibid, p. 39.
2) *Judaism, Christianity and Germany,* Macmillan Co., N. Y., 1934 p. 3.

parently by "our group." This attitude is the antithesis of the Christian concept of society, wherein there is neither Jew nor Gentile. For the mystical Body of Christ is a true democracy; it admits all races and all ranks, keeping all on the same even footing of union with God through grace, in sacred fellowship united by the bonds of faith and love. An avowed anti-Semite would not fit into this picture, nor would he really fit into any Christian pattern.

OPENLY UN-CATHOLIC

While the Church and her leaders have always disapproved of the continued rejection by the Jews of Jesus as the promised Christ and Messias; and while she has always deplored the lack of acceptance on the part of the Jews regarding the claims of the Catholic Church to the title of true heir of the Mosaic law and the fulfillment of the promises made by God through the Prophets, nevertheless, the Church, as a religious institution, has not persecuted the children of Israel. On the contrary, her most authoritative leaders have openly condemned all unjust oppression of the Jews. We have seen before[1] how the Holy See has actively intervened at times in Catholic countries in order to protect the natural (inalienable) rights of the Jews. This attitude of the Church has not changed. Only recently it has been reaffirmed by the highest authorities of the Church with the approval of Pope Pius XI. The Congregation of the Holy Office in Rome issued a decree on March 25, 1928, in which these general statements were made:

> ". . . the Catholic Church has been in the habit of always praying for the Jewish people, who, up to the coming of Jesus Christ, were the bearers of the Divine Promises, notwithstanding their subsequent blindness, nay, indeed, on account of this very blindness. Actuated by this love, the Apostolic See has protected this people against unjust oppressions; and even as she disapproves of all envy and jealousy among nations, so she *condemns in an especial manner* the hatred against the people, once chosen by God,

1) Chapter VI.

that hatred, namely, which nowadays is commonly called *'Anti-Semitism.' . . .*" [1]

CONDEMNED BY POPES

Even though the term anti-Semitism is a recent one, the Church in her official condemnation of this sin recognizes an old offender: the hatred against the Jews. There have been other occasions when the Holy See was called upon to issue statements against Jew-haters. Among the best known of these are those of Innocent III, Gregory IX, and Innocent IV, in the thirteenth century. It is particularly the letter of Innocent IV to the German Bishops forbidding the "unjust molestation" of Jews by the Princes and Nobles, which became the guide for the Church's policy towards the Jews during the succeeding centuries. Popes Martin V, Nicholas V, and Paul III, in the 15th and 16th centuries, as well as Benedict XIII and Benedict XIV in the 18th century, followed the lines and spirit of this traditional policy of the Church. The 1928 decree of the Holy Office quoted above, affirmed by Pope Pius XI, is faithful to the sentiment of the Church towards the Jews. She prays for them and she protects them. She strongly disapproves of all those who join in anti-Semitic, i.e., Jew-hating activities, as following a spirit contrary to her own, which is a spirit "actuated by love." Such an opposition on the part of her children, implies, therefore, an anti-Christian attitude. Undoubtedly, there are Catholics who harbor ill-will against the Jews without realizing the danger of aligning themselves with the enemies of their own Church.

DENOUNCED BY THE HIERARCHY

The Church condemns anti-Semitism not only through her highest authority, the Pope, but does so in all ranks of her leadership. The bishops and priests in many countries have in our own days raised their voices spontaneously against the persecution of the Jews. Some of them have even risked their lives in giving Jews shelter or helping them to escape. It would fill a large-sized volume if one were to

1) Acta Apostolicae Sedis: *Decretum De Consociatione Vulgo "Amici Israel" abolenda,* vol. 20, p. 104.

cite all the protests and expressions of indignation by the leaders of the Catholic Church against persecution of the Jews. In no country have they ever hesitated to speak out openly, and perhaps nowhere more boldly than in Germany itself, where the modern anti-Semitic movement had its cradle and its climax. In the United States, too, the Catholic Hierarchy and priests have joined other religious leaders, or have spoken on their own initiative, expressing their abhorence of this de-Christianizing and de-humanizing hatred. Speaking at different times, the Auxiliary Bishop of Chicago, the Most Rev. Bernard J. Sheil, for example, said: "In all the sad, bitter story of man's inhumanity to men, few chapters are more appalling than the scene of cold, calculating, unbridled cruelty now passing before our eyes of which the Jewish people are the innocent unprovoked victims. . . . The Jewish problem, which is admittedly a problem, is decidedly not distinctively Jewish. *It is a human problem. It is our problem.* The situation which now confronts us is not, therefore, a problem for the Jews alone. It is a problem which no less deeply concerns Catholics, Protestants and men of good will everywhere. We cannot behold with cold unconcern the sufferings, the misfortune, the ruthless persecution of our fellow countrymen without treason to the highest and holiest precepts of religion, without abdicating our manhood, stultifying our reason and debasing our character." [1] And, speaking for all the archbishops and bishops of the United States, the "Statement on Victory and Peace," issued at the annual meeting of the American Hierarchy in Washington, D. C., in November, 1942, contains this declaration: "We feel a deep sense of revulsion against the cruel indiginities heaped upon the Jews in conquered countries and upon defenseless peoples not of our faith." And in an address at a civic meeting held to pay tribute to the heroes of the Warsaw Ghetto, the Most Reverend Edward Mooney, Archbishop of Detroit, declared: "Anti-Semitism is diametrically opposed to the virtue of Christian charity." He flayed the outrages perpetuated by the Nazis against the Jews as an example of the "inhuman lengths to which group antagonism can go when fostered hatred is given reign."

INCOMPATIBLE WITH GOOD CATHOLIC CONDUCT

Thus the leaders of the Church have frankly and frequently expressed their condemnation of any and all forms of anti-Semitism. However, it is not enough to have leaders do this. Only a wide and universal acceptance and practice by the rank and file of Christians can achieve the ideals of our American and Christian democracy, which accepts all men on the basis of their common human dignity and in the brotherhood of a common humanity stemming from the same Creator and God, who is the Father of us all. "God is love, and he who abides in love abides in God, and God in him. . . . If anyone says, 'I love God' and hates his brothers, he is a liar. For how can he who does not love his brother, whom he sees, love God, whom he does not see? And this commandment we have from him, that he who loves God should love his brother also." (I John 4, 16, 20.)

OVERCOME ANTI-SEMITISM

Every sin, as we know from our catechism, must be confessed, repented of and atoned for, if its moral and material effects are to be wiped out. Anti-Semitism, as a sin, must receive the same treatment, we must acknowledge it before God and man as a transgression of God's law, we must be of humble and contrite heart in the face of it, and we must firmly resolve to avoid it, combat it, and amend its injustices as far as we can, singly and collectively. No better example for our attitude and conduct can be found than the example of that champion of Judaism, Saul of Tarsus, who, as St. Paul, the Apostle, became also the great champion of Christ for the gentile world. We find it all described in the ninth chapter of the Acts of the Apostles and by himself in the first chapter of the Letter to the Galatians.

Anti-Semitism is a sin which in its viciousness undermines the three fundamental pillars on which all social life among men is placed: truth, justice and charity. Its harm should therefore never be belittled or underestimated, and the need for its elimination should

1) *Anti-Semitism and Racial Discrimination,* CYO, Chicago, Ill.

never be ignored. It offers a fertile field for Catholic action and can become a proving ground for good will. Concretely: "It is the bounden duty of every Christian today to expose, wherever and whenever this may be necessary, all the errors inherent in the practical side of the contemporary Jewish Question." [1]

8. "Spiritually We Are Semites"

That the Jews are not just another racial or religious group relative to us Catholics is a fact which has constantly been emphasized in these pages. In the history of God's supernatural dealings with mankind the Jews have played an essential and organic part. God's wisdom chose them to provide the humanity in the divine work of the Redemption[2] and God's mercy preserves them for still another purpose in mankind's religious development in the future.[3] The spiritual kinship which exists between the Catholic *religion* and Judaism, between our Christian *culture* and Hebrew tradition, has never been more emphatically pointed out than by the late saintly Pope Pius XI. In September, 1938, when the Jews were being sorely pressed by Hitler in Catholic Austria, a group of Belgian pilgrims visited the Holy Father, and presented him with a beautiful Missal.

POPE PIUS XI AND THE PERSECUTION OF THE JEWS

"The Pope praised the gift as dear to his heart because, he said, the Missal is one of the finest books, which sheds a great light even on the events of the day. He then opened it at the Canon of the Mass and read the following prayer:

"SUPRA QUAE PROPITIO AC SERENO VULTU RESPICERE DIGNERIS, ET ACCEPTA HABERE, SICUTI ACCEPTA HABERE DIGNATUS ES MU-

1) *The Church and the Jews,* C.A.I.P., p. 33.
2) A well-known ironic jingle comments: How odd
Of God
To choose
The Jews.
3) Romans 11, 26.

NERA PUERI TUI JUSTI ABEL, ET SACRIFICIUM PATRIARCHAE NOSTRI ABRAHAE; ET QUOD TIBI OBTULIT SUMMUS SACERDOS TUUS MELCHISEDECH, SANCTUM SACRIFICIUM, IMMACULATAM HOSTIAM."

Which is:

"Upon which do Thou vouchsafe to look with favorable and gracious countenance, and accept them, as Thou didst vouchsafe to accept the gifts of Thy just servant Abel, and the sacrifice of our Patriarch Abraham, and that which Thy high-priest Melchisedech offered unto Thee, a holy Sacrifice, an unspotted Victim."

"Then the Holy Father continued:

This prayer we say at the most solemn moment of the Mass, after the Consecration, when the Divine Victim is actually offered up.

Sacrifice of Abel, Sacrifice of Abraham, Sacrifice of Melchisedech. In three strokes, in three lines, in three steps, the whole religious history of mankind. Sacrifice of Abel, the Adamic period; sacrifice of Abraham, the period of the religion and wonderful history of Israel; sacrifice of Melchisedech announcing the Christian era and religion.

A sublime text. Whenever We read it We are seized with an irresistible emotion. "Sacrificium Patriarchae nostri Abrahae." Note that Abraham is called *our* patriarch, *our* ancestor.

Anti-Semitism is not compatible with the sublime idea and reality which are expressed in this text. It is a repugnant movement, a movement in which we Christians can have no part.

"Here the Pope could no longer contain his emotions. He wept while he quoted the passages from St. Paul which clarified our spiritual descendence from Abraham.

The promises were made to Abraham and to his offspring. He does not say, "And to his offsprings," as of many; but as of one, "And to thy offspring," Who is

Christ.[1] The promise was fulfilled in Christ and through Christ in us who are the members of His Mystical Body. Through Christ and in Christ, we are the spiritual offsprings of Abraham.

No, it is not possible for Christians to take part in anti-Semitism. We acknowledge that everyone has the right to defend himself, to take the means to protect himself against whatever threatens his legitimate interests. But anti-Semitism is inadmissable. *Spiritually we are Semites.*

"The Pope could have ended his address by using the words "Spiritually we are the children of Israel," or, "Spiritually we are Israelites." However, he said, "Spiritually we are Semites," because he wanted to identify himself with the outlawed, the persecuted, the abandoned." [2]

SYNAGOGUE AND CHURCH

By his strong condemnation of anti-Semitism, which he based upon our spiritual kinship with Judaism, the Pope drew attention to the fact that our sacred liturgy plainly shows this Old Testament attachment and relationship. Indeed it would be strange were it otherwise, since the first Christians, with their first bishops and popes, St. Peter and the rest of the Apostles, knew no other forms of worship save those practiced by the Jews. Except inasfar as some of these forms were directly adapted, modified or newly instituted by Christ Himself, they remained to a great extent what they had been among the Jews. In many cases the synagogue was still the meeting place for prayer and the prayer-meeting itself followed the usual routine laid down by the synagogal rules. This consisted in the reading from the Torah, which is now the reading of the Gospels at the Mass, and the commentaries, which we find in the Epistle. Then there was the intoned solo prayer, with the people's responses, which still survives in the versicles and responses of the Gradual. In fact it can definitely be said that there is no intelligent under-

1) Gal. 3, 16.
2) John M. Oesterreicher: *Racisme, Anti-Semitisme-Anti-Christianisme.* Edition Maison Francaise, 1943, N. Y., p. 104 ff.

standing possible of the prayers said at Mass except through the knowledge of the prayers and the history of the people of Israel, which, after all, was the predecessor and prototype of the "ecclesia," the new, true and spiritual Israel. The allusions to the children of Israel and the direct quotations from the Old Testament are countless in the Mass and Divine Office. The daily prayers of the Church, the Divine Office, as well as the Mass-forms for the Holy Sacrifice, are filled with this spiritual relationship to the pre-Christian Judaic form of worship.

In this preservation the Church but follows in the footsteps of her Divine founder who came to fulfill and not to destroy the Law. Our Lord not only revered the sacred texts, on which he leaned heavily in his discourses, but he also observed the spirit of the prescribed rituals. He constantly used familiar texts for his illustration and even his dying moments found him reciting the Messianic Psalm(21): "Eli, Eli—Oh God, my God, why hast thou forsaken me," which was well known to all the Jews. In fact, the Psalms, which constituted the popular prayer of the synagogue also became the principal part of the Church's official prayer book, the Divine Office. The Church also kept the arrangement whereby the assembled faithful alternated in the recitation of the Psalms, verse by verse, which is still the practice in all Conventual churches and cathedrals.

PASSOVER AND EASTER

The most intimate connection, however, with the Jewish rites we find in the Holy Sacrifice of the Mass, which owes its origin as a Sacrament to Christ, but its occasion to the ceremonial meal of the feast of Passover (Pesach) or the feast of the Unleavened Bread.[1] The setting of this feast furnished the bread and wine which Our Lord used for his first miraculous consecration. The solemn occasion of commemorating Israel's deliverance from the bondage of Egypt became a symbolism used by the Apostles and first Christians to celebrate the Resurrection of Christ. The Risen "Christ is our Passover who was sacrificed for us. He is the 'true paschal lamb,' who has taken away the sins of the world." (Easter Preface.) St. Paul, too,

1) Luke 14, 1.

uses the Passover feast as a symbolism for a Christian application when he says: "Christ, our Passover, is sacrificed. Therefore, let us keep festival, not with the old leaven nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." [1] In a similar way, the "breaking of the bread," the "thanksgiving" after the meal, are also Judaic practices which the Jews still observe today at the feast of Passover and which our Lord perpetuated in the first Holy Sacrifice and Communion.

PASSOVER AND EUCHARIST

The very framework of the Mass itself is an Old Testament heritage. The synagogal service consisted of prayer and readings from the Torah and the prophets followed by commentaries or questions. This is still to be found in the first part of the Mass, known as the Mass of the Catechumens, which contains various prayers and psalms; the reading is usually taken from a letter of one of the Apostles but frequently also from the Old Testament (e.g., on week days of Lent and on Ember days); the reading of the Gospels and the sermon take the place of the instruction. But even in the more sacred and sacrificial parts we find the synagogal influence. The Preface, for example, is an adaptation of the Jewish Morning Prayer which follows the so-called Sh'ma or opening verse of all prayers. The taking of the bread and wine at the Consecration follows the practice of the ritual meal, prescribed for the "Day of the Unleavened Bread." The Sacrament of the Holy Eucharist was set into the framework of this most solemn of all ritual meals which was first demanded of the Israelities in Egypt by Moses and is described in detail in chapters 12 and 13 of the Book of Exodus. To this day the ceremonial meal, called Seder, still follows the rules laid down by Moses, even as they were observed in the days of Christ. Our Lord Himself respected the custom and bade the disciples engage the "upper room" or "guest chamber" for this purpose. "He sent Peter and John saying, 'go and prepare for us the Passover that we may eat it.' " [2] But He had a much more important reason for this prep-

1) I Cor. 5, 8.
2) Luke 22, 9.

aration. He wished to see the fulfillment of His earlier promise to them, when He said: "I am the bread of life. Your fathers ate the manna in the desert and have died. . . . I am the living bread that has come down from heaven. If anyone eat of this bread he shall live forever; and the bread that I will give is my flesh for the life of the world." [1] This Passover meal was to see the miracle of the transformation of bread into the living body of Christ for the first time: "Take and eat: this is my body." [2] Christ had looked forward to this great moment: "I have greatly desired to eat this Passover with you." [3] It was to inaugurate a new type of ritual meal or sacred banquet, one in which, in the words of St. Paul, "as often as you shall eat this bread and drink the cup, you proclaim the death of the Lord, until He comes." [4] Christ had also said, "I will not leave you orphans," [5] and He kept His promise by this Sacrament of the Holy Eucharist. While it is a New Testament institution and the greatest of all Sacraments, commemorating the passion of Christ, it is at the same time built upon the Passover festival, which commemorates the liberation of the people of Israel from the yoke of the Egyptians; it is the feast which provides the bread and the cup of wine used at the sacrifice of the Mass.

CHURCH AND OLD TESTAMENT

There are a great many other relics of Old Testament observances in the life of the Church and in her ritual. To mention but a few: there are candles, incense, tabernacle, ablutions, vestments, alms, offerings, fasting and abstinence, hymns and canticles, blessings of all kinds, salutations of "peace," a Sanctuary which separates the Holy of Holies from the faithful, the orientation of the churches towards Jerusalem, etc., etc. These and countless other practices and prayers can only be understood in the light of their original meaning found in the Old Testament. The liturgical science therefore calls for an intimate knowledge of synagogal customs and a

1) John 6, 18-52.
2) Matt. 26, 26.
3) Luke 22, 15.
4) I Cor. 11, 26.
5) John 14, 18.

student of Sacred Scripture must devote much time to the history of Israel in order to understand the writings of the Old and New Testaments. The Fathers of the Church were the most indefatigable students of the Old Testament and they delighted in pointing out or implying symbolical significance, which referred either to Christ in an Old Testament text or to the Jews in a New Testament text. They followed the axiom: "Novum testamentum latet in vetere vetus testamentum patet in novo"; i.e., the New Testament lies concealed in the Old and the Old Testament is manifested in the New.

We Catholics owe a debt of gratitude to the Synagogue which preserved the Old Testament for us and to the pious Jews who faithfully kept alive the traditions of the Mosaic forms of worship. In the fulfillment of this our spiritual obligations towards the Jews we ought to address ourselves especially to the Lily of Israel, Mary the Mother of our Saviour, the *only* mortal whom all generations call truly blessed. She is the glory of Jerusalem and the joy of Israel, but also the Sorrowful Mother who still seeks her child, Israel, sorrowing.[1] We can beseech her Divine Son to shorten this period of her sorrowing and hasten the day when her own people will join with others in the angelic salutation: *Hail Mary, full of grace; the Lord is with thee; blessed art thou.* It is also to that "Virgin-Mother that we must look for the gradual extirpation of the root of [anti-Jewish] bitterness, substituting for it that Root of Jesse, from which so fair a stem and even lovelier flower sprang." [2]

AMERICA AND THE OLD TESTAMENT

It is not only as Catholics and Christians that we find ourselves to be spiritualy Semites. The same can also be said of many early American settlers. It was their familiarity with the Old Testament and the history of the Jews which made them choose Biblical names for many localities and places. Thus we have a Bethlehem and a Bethpage, Jericho and Nazareth, Lebanon and Sinai, Jordan and Sharon, Shenandoah and Canaan and a number of Zions. Even the names of those who enter the pages of American

1) Luke 2, 40.
2) A. F. Day, S.J., in "Blackfriars," February, 1944, p. 56.

history give proof of the fact that figures of Jewish history were revered by many American families. One does not have to be a quiz genius to find the family names for a Benjamin or a Daniel, for a Jonathan or a Zachary, for a Samuel or a Sarah, to say nothing of the most famous of them all, Abraham Lincoln. Surely, their American parents could not have thought ill of the Jews when they named their children after Jewish heroes.

It is, therefore, idle to pretend that the Jew is a stranger in our land or does not fit into our tradition. He was included in its history and geography even before he came here. To deny the past, or to try to explain away the many links to it, is not only a gratuitous insult to our intelligence, it is also an attempt to blot out a number of bright pages in our history. Anti-Semitism can only impoverish our American culture, which has important roots in that spiritual soil from which Christianity has at all times drawn great inspiration: the sacred books of the Old Testament.

9. Jews *And* Gentiles

When disunity threatens to disrupt the peace and security of any community the danger is frequently made clear by saying that we are all in the same boat. Rocking the boat may bring disaster, not only to the few but to all. However, it seems to become a different picture when the boat happens to be the Ship of State. Then, according to some it is no longer *we* who are in the same boat, but it is the *ship* before which we are all the same. This would seem to give the erroneous implication that we exist for the sake of the ship. But just as rocking the boat (disunity) endangers its safety, so does the Ship of State's supremacy over the passengers (by an imposed or total uniformity) threaten the welfare and happiness of the people.

In other words, we must be considerate of each other if we wish to preserve the peace in the community, and the State must allow us all that freedom which our conscience and customs demand in order to attain a reasonably happy life. The variety of *religion* and *culture* among the people within the United States means not that

we should try to impose uniformity, but means that we must find a *basis* of union on which men of goodwill can unite. The *common* desire to preserve the spiritual and moral values for our nations is the basis on which all men who believe in God can unite.

UNITING FOR A COMMON CAUSE

To this end the celebrated radio-preacher, Msgr. Fulton J. Sheen, of the Catholic University of America, urges all men of good will, whether Christians or Jews, to unite.

> "The tragedy of our times is that the moral forces are disunited while the anti-moral forces are united. The State is becoming stronger, more centralized, as the spiritual forces are becoming more disparate. The Jew protests against the persecution of his people and ignores the persecution of Christians. The Christians protest the persecution of their own people and ignore the persecution of Jews. It should be elementary that where basic rights are concerned, men of good will should be united. No man has a right to protest against a persecution unless he condemns it irrespective of where he finds it, and irrespective of who is persecuted. The choosing between totalitarian barbarities has weakened the cause of democracy at the point where it should be strengthened. Some day I hope to see a parade in New York in which Jews will carry banners protesting against the persecution of Christians, accompanied by Christians bearing banners protecting against the persecution of Jews. Persecution is not exclusively anti-Semitic; persecution is not exclusively anti-Christian; persecution is anti-human."[1]

And in another radio address Msgr. Sheen declares:

> "It is incumbent upon us Catholics to maintain fellowship even across lines of disagreement, if the moral order of the world is to survive. . . . All decent Americans, Jews, Protestants and Catholics, are disturbed by the hate which war engenders. The Jews are worried about anti-Semitism; the Christians are disturbed by those commentators and journalists who gave approval, nine times out of ten, to

1) One Lord—One World: *Call to Unity.*

those political or world forces which are definitely anti-religious. Up to this time men of good will have attempted to crush this spirit of hate by an appeal for tolerance.

"It is our contention that we must find another inspiration for unity, because tolerance is inadequate. The reasons are obvious. Modern tolerance has a bad history. It was conceived in its present form by the merchants of the 18th century who, seeing that theological disputes hurt trade, suggested that all religions be regarded as unimportant. Tolerance became identified with indifference to truth, while right and wrong were regarded as irrelevant points of view." [1]

MUTUAL KNOWLEDGE

Good will implies reciprocity. It is a two way passage. No one group can proceed on the assumption that it can maintain a self-sufficient isolationism. This has proved impossible in international life; it is even more impossible within our national boundaries. The effort of good must be a common effort. Beginning in our own camp, let us first realize that the presence of a religious and cultural pluralism in our land raises certain questions and brings in its train certain responsibilities. The first of these questions concerns the nature of the religions and cultures which are different from our own. The answer to this requires a knowledge of other groups and an obligation to obtain a correct understanding of their ideas and ideals, especially if the sociological conditions in any community are dependent upon such an understanding. As Catholics, we hold fast to our religious heritage and the culture derived from it. We know that this religion is never at variance with the true interests of our nation, for we believe, with Daniel Webster, that "whatever makes men good Christians, also makes them good citizens." We are likewise convinced that our Christian culture can only enrich the spiritual and moral life of the American community. But similarly, we must allow the Jews freedom of conscience to follow and fructify their own cultural and spiritual traditions, and adapt *their* view of life to the American way of life.

2) One Lord—One World: *Men of Good Will.*

MEANS MUTUAL RESPECT

It is our duty to know something about this view and its application to the American scene, even as Jews should find out the facts about their Catholic neighbors' beliefs and Catholicism's place in the American picture. The lack of even an elementary knowledge by many Catholics about Jews, and by many Jews about Catholics, is greater than realized, while mutual misinformation and misunderstanding is sometimes appalling. As often as not the worst offenders are to be found among the intellectuals. In learning more about each other we wish neither to underestimate the differences that exist between the various religious and racial groups nor to overemphasize the inherent antagonisms that lie in contradictory doctrines. But knowing each other's motives and main spiritual objectives, as well as their historical and social background, will allow us to arrive at a better appreciation of each other as a group. Undoubtedly this calls for sustained educational effort and training in patience, forbearance and charity.

CONSTRUCTIVE ACTION

Some practical and organized steps should likewise accompany the individual's endeavor to lessen group-tensions. One method has been to establish specialized *centers of information* and action to deal with this and kindred problems, by assigning the duty of study, information and guidance to specially trained priests or religious. The laity can cooperate by recognizing the problems and studying them under proper guidance and directions. They can do this in organized groups, as for example the revived Committee of Catholics for Human Rights; by groups within organizations of traditional Catholic aims, such as The National Council of Catholic Men and of Catholic Women, The Confraternity of Christian Doctrine, the Catholic Evidence Guild, Catholic Libraries, Catholic Forums and Study Clubs. Finally, the Tri-faith groups, which are often somewhat weak on the Catholic side, can also play a helpful part in the pursuit of a practical program, provided they eventually become more balanced in their work. At all times, however, it is more im-

portant and beneficial to aim at a *constructive,* long-range educational goal than to lose oneself in the dust of local and passing polemics. The cloud thus raised usually blurs our vision to the plain obligation, we have as to truth, justice, and fraternal charity. They remain as obligations to be fulfilled, whether other groups reciprocate or not, whether other groups are fair and sincere or not. We must, however, assume that they wish to be, if we are to live together in peace and friendship.

NOT DESTRUCTIVE CRITICISM

It is for this reason that we have declined in these pages to stray into the barren wastes of controversy and recrimination; but this should not be taken as an admission that there is no anti-Christian bias or anti-Catholic hostility in some Jewish quarters. We believe, however, that this is a problem better left to the enlightened and well disposed Jews themselves. They can deal with it more successfully. Many of them are alive to this obligation and seek to act on this awareness. So, for example, there is the suggestion, made by the eminent Jewish leader, Judge Joseph M. Proskauer, President of the American Jewish Committee on a radio program in January, 1944, for all groups to take a special pledge or "oath" which reads as follows:

> "I will daily deal with every man in business, in social and in political relations, only on the basis of his true individual worth.
>
> "I will never try to indict a whole people by reason of the delinquency of any member.
>
> "I will spread no rumor and no slander against any sect.
>
> "In my daily conduct I will consecrate myself, hour by hour, to the achievement of the highest ideal of the dignity of mankind, human equality, human fellowship and human brotherhood."

This suggestion was promptly hailed and endorsed by the Archbishop of New York, the Most Reverend Francis J. Spellman, in the following letter of approval to Judge Proskauer in which he stated:

"Dear Judge Proskauer:

I heard your statement on the radio tonight and I congratulate you on it. I trust your noble efforts to be helpful in overcoming religious and racial animosities will bear fruit and will promote mutual respect, understanding and tolerance among all groups of Americans.

Sincerely,

Francis J. Spellman."

The Bishop of Des Moines, Iowa, the Most Reverend Gerald T. Bergan, had the entire congregation in his Cathedral rise and recite Judge Proskauer's pledge with him. The Bishop urged his hearers to repeat the plege in their homes and added:

"It is one of the mysteries of our American life that in times of crisis, when every group in America is doing its utmost to create a better world, the slimy, sneaky serpent of racial and religious hatred slithers from its smelly lair to divide, if possible, and conquer."

TRUTH MAKES US FREE

This pamphlet hopes to contribute to the lessening of the pernicious and baneful influences of anti-Jewish hatred. While it cannot do away with the occasions or the attitudes which, here and there, hurt the feelings, now of one group, now of another, it can at least remove the imaginary surfaces of friction, namely, those which are provided primarily by prejudice and bigotry when born of ignorance. Surely it cannot be too much to hope that we can all attain in our lifetime the *freedom* which comes from truth alone; viz. the civilizing and humanizing freedom from narrow-minded intolerance and selfishness. This freedom is the reward of true understanding. For Jews it means the understanding of Catholicism's claim to the eternal verities held by Catholics and the inflexibility of the Church's demands on their conscience. For Catholics it means the true understanding of the Jewish question.

THE JEWISH QUESTION

It has often been said that the Jewish question is really a Christian question. This is only partially true. The prevalence of false solutions to any many-sided problem is due to the myopic inability to see any but one's own side. Shortly before Hitler came to power in Germany it was said that the Jews in the Reich declined to admit the existence of any "Jewish question." They only knew an anti-Semitic problem. The same was true, of course, of the National Socialists: they never paused to examine their own point of view. To them the only fact that mattered was the existence of the Jew. The same error can be committed elsewhere, both by Jews and non-Jews. Whatever the circumstances may be, the failure to see the binding link which ties each side to the other in the problem involved leads to a onesided view or a prejudiced opinion about the other side of the problem. The Jewish question, in other words, depends for its solution on the willingness of both sides to see this interrelationship created by the other's point of view.

IS ONE OF FAITH, HOPE AND CHARITY

On a higher plane, the Jewish Question is ultimately a question propounded by God to the Israelites. It is the age-old question: "what think you of Christ"?[1] This question is addressed to their *faith.* But the Jewish question is also addressed to his *charity* of the Christian. "As long as you did it for one of these, the least of my brethren, you did it for me" [2] Perhaps both sides can meet first on the intermediate ground of *hope,* the second of the three Godly virtues: hope and confidence that our efforts of good will will help us all to find the right answer to the so-called Jewish question. We may leave the Jew's faith to his conscience, although we should strive to make it an informed conscience, and we must concentrate within our own fold on the virtue of charity, but common to both groups must be the hope that we can fulfill our common destiny of leading a peaceful life, as children of a common Father, within our common geographic limits. This is a true and practical objective of Jews and Chris-

1) Matt. 22, 42.
2) Matt. 25, 40.

tians alike. It is one which is also common to both in the spiritual sense, having been put into words long ago by the Royal Prophet, King David; words, that aptly express the motivating sentiments of this study:[1]

"BEHOLD HOW GOOD
AND HOW PLEASANT IT IS
FOR BROTHERS
TO DWELL TOGETHER IN UNITY."

1) Ps. 132: 1, 2.

Appendices

1. DECLARATION by the Bishops of Texas and Oklahoma.

Since the time of the great Leo XIII our Supreme Pontiffs have recognized the need of organized collaboration by all men of good will for an effective transformation of human society in the field of political, economic and social well being. The temporal order is not alien to the divine mission of the Church; it is an integral part of it. The Pontiffs call for a united crusade against the dangers that threaten our common humanity. They welcome to this crusade "all who believe in God, those multitudes of just souls, even those alien to the Catholic faith, those for whom Mother Church laments as separated brethren."

Those who collaborate in this crusade for God and humanity will be religious men and women who, believing in God and loving Him, will love also their fellow-men. They will not engage in debates or conferences on religious doctrine and worship. They will know and declare that religion and moral principles are the basis of peace and right order. They will unite for the common good, for the practice of justice and charity. They will also find themselves united by the consciousness of common danger and a grave threat to all that makes life worth while.

Having before us the frightful picture of humanity at war against itself, realizing the dark uncertainties of tomorrow, conscious of the dreadful evils, spiritual and social, that now press upon our people, remembering most of all the urgent summons of the Holy See for generous co-operation by men of various faiths, we call upon our people to put away the spirit of apathy in matters social, civic and economic to the end that all of us may work together to re-establish as the basis of human freedom and happiness the law of justice and charity, the law of nature and nature's God.

It is to be regretted that a world conflict had to be waged to defend humanity from the dark tyrannies of slavery but war is a devastating thing and even though thinking men have recaptured the idea of human dignity an an alternative to chaos, war cannot build the natural law or the law of nations; war cannot create organized world co-operation; it will not abolish political corruption and economic injustices; it will not establish good will in the hearts of men. The reconstruction of human society requires affirmative, wholehearted and intelligent study, planning and collaboration by men and women who believe in God and love Him. We can co-operate in this work of reconstruction without in any way compromising our religious principles or diminishing our loyalty to discipline.

Our collaboration with men of good will must be organized and fortunately there are among us numerous societies and groups deserving our support. Many intelligent citizens are studying and laboring to establish enduring peace; others are planning helpful social legislation greatly needed in our time. Problems of health and recreation are being analyzed and the needs of industrial and agricultural workers are being studied. Discussion clubs and open forums are available everywhere. The National Conference of Christians and Jews—a civic organization—seeks to overcome bigotry, to draw citizens together in the bonds of fraternal charity, to protect the rights of all men sincerely to believe and practice what God has taught without punishment or persecution, and to create a spirit of good will and fair play in the sense that a man's dignity and personality must be respected even if

his religion cannot be accepted. Every thoughtful man, every good citizen should support such objectives.

Without the co-operation of all men of good will our Catholic people are confronted with a Herculean task in their effort to rebuild a broken civilization. Our plan of social reconstruction and our program of international peace are accepted in principle by many of our non-Catholic friends. They too have something to offer which deserves our sympathetic interest. For the sake of God and humanity let us continue and extend collaboration with all good Americans in those worthwhile movements that are calculated to hasten the day of enduring peace, of justice, charity and good will. The Supreme Pontiff summons all of us to a crusade. For Catholics this is a command.

ROBERT E. LUCEY,
Archbishop of San Antonio.
JOSEPH P. LYNCH,
Bishop of Dallas.
CHRISTOPHER E. BYRNE,
Bishop of Galveston.
EMMANUEL B. LEDVINA,
Bishop of Corpus Christi.
FRANCIS C. KELLEY,
Bishop of Oklahoma City and Tulsa.
SIDNEY M. METZGER,
Bishop of El Paso.
LAURENCE J. FITZSIMON,
Bishop of Amarillo.

11. Excerpts from the "COLUMBUS PLATFORM" of Beliefs basic to Judaism.

In view of the changes that have taken place in the modern world and the consequent need of stating anew the teachings of Reform Judaism, the Central Conference of American Rabbis makes the following declaration of principles. It presents them not as a fixed creed but as a guide for the progressive elements of Jewry.

1. NATURE OF JUDAISM. Judaism is the historical religious experience of the Jewish people. Though growing out of Jewish life, its message is universal, aiming at the union and perfection of mankind under the sovereignty of God. Reform Judaism recognizes the principle of progressive development in religion and consciously applies this principle to spiritual as well as to cultural and social life.

Judaism welcomes all truth, whether written in the pages of Scripture or deciphered from the records of nature. . . .

2. GOD. The heart of Judaism and its chief contribution to religion is the doctrine of the One, living God, Who rules the world through law and love. In Him all existence has its creative source and mankind its ideal of conduct. Though transcending time and space, He is the in-dwelling Presence of the world. We worship Him as the Lord of the universe and as our merciful Father.

3. MAN. Judaism affrms that man is created in the Divine image. His spirit is immortal. He is an active co-worker with God. As a child of God, he is endowed with moral freedom and is charged with the responsibility of overcoming evil and striving after ideal ends.

4. TORAH. God reveals Himself not only in the majesty, beauty and orderliness of nature, but also in the vision and moral striving of the human spirit.. . . . The Torah, both written and oral, enshrines Israel's ever-growing consciousness of God and of the moral law. It preserves the historical precedents, sanctions and norms of Jewish life, and seeks to mould it in the patterns of goodness and of holiness. . . .

5. ISRAEL. Judaism is the soul of which Israel is the body. Living in all parts of the world, Israel has been held together by the ties of common history, and above all, by the heritage of faith. . . .

In all lands where our people live, they assume and seek to share loyalty the full duties and responsibilities of citizenship and to create seats of Jewish knowledge and religion . . .

Throughout the ages it has been Israel's mission to witness to the Divine in the face of every form of paganism and materialism. We regard it as our historic task to cooperate with all men in the establishment of the kingdom of God, of universal brotherhood, justice, truth and peace on earth. This is our Messianic goal.

THE Catholic Association for International Peace is a membership organization. Its object is to further, in accord with the teachings of the Church, the "Peace of Christ in the Kingdom of Christ," through the preparation and distribution of studies applying Christian teaching to international life.

It was organized in a series of meetings during 1926 and 1927—the first held just following the Eucharistic Congress in Chicago, the second held in Cleveland that fall to form an organizing committee, and the third in Easter week, 1927, in Washington, when the permanent organization was established.

The Association works through the preparation of committee reports. Following careful preparation, these are discussed both publicly and privately in order to secure able revision. They are then published by the organization. Questions involving moral judgments are submitted to the Committee on Ethics.

The Association solicits especially the membership and co-operation of those whose experience and studies are such that they can take part in the preparation of Committee reports.

A junior branch of the Association was composed of students in International Relations Clubs in more than a hundred Catholic colleges and in Catholic clubs of secular universities. The separate clubs were united in geographical federations known as Catholic Student Peace Federations and received the co-operation and assistance of the parent organization. These Student Peace Federations have formed the nucleus of the more recently organized International Relations Commission of the National Federation of Catholic College Students, in relation to which the Catholic Association for International Peace stands in an advisory and consultative capacity.

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